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Controversy.---No. XVI.

RULE OF FAITH.

Philadelphia, May 17th, 1833.

To the Rev. John Hughes.

Sir,—One of the ends of the infallible rule of faith, which, (as we have agreed,) was established by Christ, is *"to determine disputes in His church."* In my last letter, among other arguments, I dwelt at large upon this, *that the method of determining disputes in the church of Rome is anti-scriptural and anti-Christian. and therefore, not the infallible rule of faith established by Christ.* In support of this proposition, the bloody persecutions of your church became a subject of legitimate inquiry and of direct proof. The force of the proof against your rule, consisted in the fact, that these nefarious persecutions and massacres were *legalized* by the church of Rome. It was shown from your own standard-writers, who had received the sanction of the Popes themselves, that the *burning of heretics*, that public persecutions, and the indiscriminate massacre of heretics was held to be, not only the right, but the duty of the church: that the Inquisition was established by the Pope; that he was its centre and head for the whole world, and that the Inquisitors were no more than his vicars. And now Sir, how do you meet these overwhelming facts? By the comprehensive and magical reply, that these standard-authors (and of course the Popes who approved what they said) were entirely mistaken,—that it was a *mere matter of opinion* with them, not at all a *doctrine*, and that they, not Mr. Hughes and his HOLY church, "must be responsible for their opinions." Thus, with David Hume, the stubborn existence of matter itself was a mere *idea* when it stood in the way of his system. The world was only a *circular* idea, man only a *walking* and *garrulous* idea; and so the laws of your church, by which "Infallible Councils" decreed the destruction of innumerable heretics, was only an *ecclesiastical* idea, and the blood, which flowed in torrents under her maternal tenderness and tutelary care, was only a *rubicund* idea! It seems however, that history, faithful tell-tale history, extorts from you the confession, that Roman Catholics have been guilty of *some* of the blood which I have charged upon them. But then, you reply, *Protestants have persecuted too*, and in proof of it, you give us several columns of farrago on the persecutions of High-Churchmen and Presbyterians, Lutherans, Huguenots, &c. &c., and present to us in bold relief, a distorted history of Luther, and Calvin, and Knox, and Wesley, &c. The amount then, of your defence is simply this, *if Roman Catholics have erred and sinned in this way, Protestants have done the same.* I reply, we admit that in a comparatively small measure Protestants have done the same; and we condemn it, we renounce it, we mourn over it, we pronounce every such act criminal, every doctrine defending it false, and every council, or ecclesiastical body of men, decreeing such doctrines or acts fallible, and so far guilty too.—And if you, sir, would be candid and consistent, and would allow the same of your Councils and your Popes, truth would be the result. But never, no never! for what then would become of your boasted infallibility! But you have put it in my power to bring this question to a speedy and final issue. You say in the first column of your last letter; "For you will observe that Catholics, as such, are responsible only for the *doctrines* of the CHURCH, and not for the private opinion of her members.—Show me then the decree of any Council, or the bull of any Pope, proposing persecution as a part of *our religion*, and let that document be the proof of your charge." And now for the "*documents*." "Bull of Pope Innocent, VIII for the extirpation of the Vaudois, given to Albert de Capitaneis, his Legate and Commissary General for that expedition in 1477." (The original of this bull, with several others is kept in the library of the University of Cambridge.)

"Innocent the Bishop, servant of the servants of God, to our well beloved son Albertus de Capitaneis.....we have thought fit to appoint you by these presents, our Nuncio and commissary of the Apostolic See, for this cause of God and of the faith, in the Dominions of our dear son, Charles, Duke of Savoy, &c., to the intent that you may cause the said Inquisitor (Blasius de Mont-Royal) to be received and admitted to the free exercise of his office.... and we by these presents, grant you a full and entire license and authority, to *call* and *instantly require by yourself or by any other person or persons, all the Arch-Bishops and Bishops* in the Duchy in Dauphiny, and the parts adjacent, and *to command them*, in *virtue of holy obedience*, together with the venerable brethren our ordinaries, or their vicars, or the officials-general, in the cities and dioceses, wherein you may see meet, to *proceed to the premises*, and execute the office which we have enjoined you, and with the aforesaid Inquisitor, that they be assisting to you in the things mentioned and with one consent proceed along with you to the execution of them: *that they take arms against the said Waldenses and other Heretics, and with common councils and measures crush and tread them as venemous serpents.*

"And if you think it expedient that *all the Faithful* in those places should carry the salutary cross on their hearts and their garments to *animate them to fight resolutely against these heretics,—to cause to preach and publish the crusade by the proper preachers of the word of God*, and to grant unto those who take the cross and fight against these heretics, or who contribute thereunto, the PRIVILEGE OF GAINING A PLENARY INDULGENCE, AND THE REMISSION OF ALL THEIR SINS ONCE IN THEIR LIFE, AND LIKEWISE AT THE POINT OF DEATH, BY VIRTUE OF THE COMMISSION GIVEN YOU ABOVE.....and likewise to dispense with them, as to any irregularity they may be chargeable with in *divine things*, or by *any apostacy*, and to agree and compound with them as to *goods which they may have clandestinely or by stealth acquired*, or which they dishonestly or doubtfully possess, applying them only for the support of the expedition for exterminating heretics;.....in the mean time to choose, appoint and confirm *in our name, and in the name of the Romish church*, one or more captains or leaders of the war, over the CROSSED soldiers....to grant further to every one of them a permission to seize and freely possess the goods of the heretics whether moveable or immoveable.....moreover, to *deprive all those who do not obey your admonitions* and mandates, of whatever dignity, state degree, order, or pre-eminence they be, ecclesiastics of their dignities, offices, and benefices, *and secular persons of their honours, titles, fifes, and privileges*, if they persist in their disobedience and rebellion.....and to fulminate all sorts of censures according as justice, rebellion, or disobedience shall appear to you to require."

Given at Rome, at St. Peter's, in the year of incarnation of our Lord 1477, the 5th of the Kal. of May in the third year of our pontificate.

Here then is "the Bull of a Pope" *in the name of the Church of Rome* as well as in his "own name" legalizing a ferocious war of extermination; calling *"Arch-Bishops and Bishops," &c. &c. "in virtue of holy obedience," and "all the faithful to exterminate heretics by arms*, "and the proper preachers of the word of God," to preach this crusade, and excite the people to destroy heretics; and here with the keys of heaven in his hand is the Pope *"giving a plenary indulgence and the remission of all their sins for one year, and at death"* as the reward of their crimes in shedding the blood of innumerable men, women, and children, because they did not *think* with them! Is this too "a *feudal*" bull? Is this too "an *opinion*" only, of the Pope? And now have you not some subtle evasion by which the school of Loyola has taught you to slip the toils of truth?

But we will pass from the Bulls of Popes, to the *"Decrees of Councils."* Bellarmine, (as quoted in my last letter, under the head that *"it was the duty of the Church to burn heretics*, book 3. c. 21. of The Laity) proves it *"3dly, by the laws of the Church."* He refers us to divers chapters, as that "on ex-communication," "on heretics," &c &c., where "the *Church decrees that incorrigible heretics should be delivered to the civil power, that merited punishment may be inflicted on them.*" He proceeds—*"the Council of Constance also condemned the sentiments of John Huss, and handed over the said John, with Jerome of Prague, to the civil power, and they were both burned to death."* This author then expressly tells us that "the *laws of the Church*" direct the destruction of heretics. Is it not then a *doctrine* that the church has a right to make and inflict such laws? He appeals also to the infallible Council of Constance and instances their decrees, in the case of John Huss, and Jerome of Prague. Here then is *one* Council. Again, the decree of the 4th Lateran Council, which was extracted at large, into my letter (No. 8.) is a living monument to this doctrine of your church. In your letter (No. 9,) you tried to explain that fearful decree into a "feudal" act, *not* relating *to doctrines* at all. But in letter (No. 10,) I showed that it *did* relate to *doctrine* by the very words of the decree. You made no reply,—you gave up the defence, and there it lies staring you in the face, and the voice of blood cries to you from the ground! *Once more.*—The Council of the 3d Lateran, a general Council held at Rome, under Pope Alexander the 3d in the year 1179—27th Canon, decreed as follows: "As the blessed Leo says, although ecclesiastical discipline, content with sacerdotal judgment, does not exact bloody vengeance; yet is it *assisted* by the constitution of Catholic princes, in order that men while they *fear that corporal punishment* may be inflicted upon them, may often seek a *salutary remedy*. On this account because in Gascony, Alli, in the parts of Toulouse, and in other regions, the accursed perverseness of Heretics, variously denominated *Cathari* or *Patarenæs* or *Publicans*, or distinguished by sundry other names, has so prevailed, that they now no longer exercise their wickedness in private, but publicly manifest their error, and seduce into their communion the simple and infirm. We therefore *subject to a curse* both themselves and their defenders and their harbourers; and, under a curse, we prohibit all persons from admitting them into their houses, or receiving them upon their lands, or cherishing them, or exercising any trade with them. Moreover we *enjoin all the faithful, for the remission of their sins*, that they manfully oppose themselves to such calamities, and that they *defend* the Christian people against them by *arms*. And let their goods be confiscated, and LET IT BE FREELY PERMITTED TO PRINCES, TO REDUCE MEN OF SUCH A STAMP TO SLAVERY. We likewise, from the *mercy* of God, and relying upon the authority of the blessed Apostles, Peter and Paul, *relax two years of enjoined penance to those* faithful Christians, who, by the council of the Bishops or other prelates, *shall take up arms to subdue them by fighting against them;* or, if such Christians shall spend a longer time in the business, we leave it to the discretion of the Bishops to grant them a longer indulgence. As for those, who shall *fail* to obey the admonition of the Bishop to this effect, *we inhibit them from a participation of the body and blood of the Lord.* Meanwhile, those, who in the ardour of faith shall undertake the just labour of subduing them, we receive into the protection of the church; granting to them the same privileges of security in property and in person, as are granted to those who visit the holy sepulchre." Labb. Concil. Sacrosan, Vol. 10. p. 1522, 1523.

Here, then, is a third instance of an INFALLIBLE COUNCIL *decreeing the persecution and destruction of heretics.* And more than this, we see, 1st, that "THE REMISSION OF SINS" is promised to the act, and 2d, on the other hand those WHO FAIL TO OBEY THE ADMONITION (*to take up arms against them,*) ARE INHIBITED FROM A PARTICIPATION OF THE BODY AND BLOOD OF THE LORD! Did not this decree relate to *morals*, to *duty*, to *doctrine?* Was it not by an "*infallible council?*" How then can you shun the irresistible conclusion, that your church, on principle, by standing law decrees the destruction of heretics? Either then, give up infallibility, or candidly own that *your rule of faith* carries force, persecution, and death itself as one of its engines to *settle disputes in the church of Christ?*

But this question is decided and sealed up by the creed of Pius the IV. which binds the whole communion of the church of Rome. In it, it is expressly declared, "I promise and swear true obedience to the Roman Bishop, the successor of St. Peter, the prince of the Apostles, and vicar of Jesus Christ."

"I also profess, and undoubtedly receive, all other things delivered, defined, and declared by the sacred canons, and general councils, and particularly by the Holy Council of Trent; and likewise, I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned, rejected, and anathematized by the church."

"This true Catholic faith, out of which none can be saved, which I now freely profess, and truly hold, I promise, vow, and swear most constantly, to hold and profess the same whole and entire, with God's assistance to the end of my life."

Then every Roman Catholic receives *all the things, delivered, defined and declared by the sacred canons and General Councils, and condemns*, rejects, and anathematizes all things contrary thereto. The decrees I have recited are part of your faith! And all these canons, and decrees of councils, taken collectively, make the *"true Catholic faith, out of which none can be saved."* How then can a true Catholic *reject* these decrees? Will you Sir, say they *were not infallible?* Can you deny that they are part of the *received faith* and doctrine of the church of Rome? Will you say you are not bound by them?

In fine Bishop Walmesley, (Gen. His'. of the Ch. chap. 9. pp. 224) thus speaks: "When a dogmatical point is to be determined, the Catholic church speaks but once; and *her decree is irrevocable*, the solemn determinations of general councils have remained *unalterable* and *will ever be so.*" Thus also the Bishop of Aire (Discuss. Amic. vol. 2. pp. 324) declares that "the principles of the Catholic church, once defined, are *irrevocable*. She herself is *immutably* chained by bonds which at *no* future period can she *ever* rend asunder."

I do not wonder then, though I much regret it, that you lose your temper and sense of propriety with your cause. You had been taught to believe by the submissive adulation of a few partial and ignorant devotees, that the Protestant religion was a system of frailty and error through which your mighty "plough-share" could drive perdition at will; and like the unthinking Phæton, you sprang with unhappy ardour into a seat which you could neither fill nor guide. While you share the fate, you shall inherit the fame of Phæton.

Hic situs est Phæton, corrus auriga paterni
Quem si non tenuit, magnis tamen excidit ausis.

Shall I be esteemed speaking too strongly, when I confirm these remarks by a return to your sad dilemma, in the case of the Jewish Sanhedrim. You had appealed, in letter No. 11, to the method of deciding controversies under the Jewish dispensation, as an illustration and defence of your own rule. From Josephus, as well as from the Old Testament you adduced "the High Priest as guarding the laws and determining controversies;" and holding to view, the high Priest and his Sanhedrim as a model of the Pope and Council, you asked with much confidence, *"Did the Saviour of men appoint a different principle whereby to determine disputes in his church?" "This is the principle appointed by God in the* OLD *law; why should it be different in the new?"* In letter No. 12 to which I refer the reader, it was most palpably proved, by your own admission, that "the Judge of controversy," to whom you alluded was *fallible*, or else, *that Jesus Christ was justly crucified.* Seeing the precipice to which you had brought your infallible rule, you are driven to the absurdity of admitting, that *one* infallible tribunal was superseded before *another* was established; and thus to save your cause you make a fatal *chasm* in the Church of God, between the two dispensations. You were also driven to admit that infallible tribunals *"may be superseded when it is proved to them that they shut their eyes against the evidence of the truth:"* consequently your Church *may* be superseded. And farther, it was shown that what *your admissions* established, the Apostle Paul in his Epistle to the Roman Church, 11th chap. distinctly declares, viz. that if the Roman church continue not faithful *"she shall be cut off."* In your last letter, you abandon the defence of this whole ground with the following sentence, *"you have made me a fellow conspirator with the Jews in condemning the Son of God."* And it is, most truly, just as you have said. But then sir, it was your argument your principle which led you to so disastrous a result! And yet strange as it may seem, you make not single attempt at the support of your cause, from this destructive consequence, in a letter covering one page of a newspaper. And can it be that such a defender of his faith still talks of *"the plough-share of destruction,"* and has time and heart to fill up column after column with scandal, and misrepresentation? Can you be believed or vindicated by any honest mind, when, instead of grappling with an argument, you dare to say that I have "added" and "omitted words," "changed punctuation, &c. and by so doing "made the champions of the Catholic church speak the language of Protestant delusion, which they never uttered? And that in every instance in which you have had time to examine," "the quotations" I have made, have been found to be falsified? Where are the quotations on burning heretics? where the Pope's attack on the *freedom* of the press? Where the crowd of *unnoticed* evidences I have adduced? And why have you not *had time* to examine one of all these? You have descended in the use of such language to a level, from which I hope Christian principle, self-respect, and a decent regard to the opinion of others will always preserve me. But I feel called in duty, publicly to charge you with injurious misrepresentations, and to challenge from you, proof of your statements, or an apology for your insolence.

Let us now summarily review your arguments for the infallibility of your church. The ground taken by Mr. Hughes is that *"the Bible alone,"* cannot be the true rule of faith; but that it must have "an infallible interpreter;" "that the church of Rome, is that Infallible Interpreter of Scripture," and "that private interpretation is the radical delusion of Protestantism, from which all heresies have sprung." Of course before you can interpret or understand the Bible, you must go with it to the *infallible church*. But the question arises, which is the infallible church? For there are many churches? And is there any infallible church? for it is denied that there is any such thing. How then shall we know? Mr. Hughes says, "I prove it *with the Scripture*." (See letter 15, 3d head and other letters!) But it is replied, we cannot prove any thing from the Scripture, without the help of this very church we are hunting for. Here then at the threshhold we are undone on Mr. Hughes's plan; for we dare not interpret the Bible without *the true church;* and we know not which is the true church *until* we *interpret* the Bible and find it out. Here Mr. M'Guire fell. Here Bellarmine and Dr. Milner find, and leave an irreparable breach. In this "slough of despond" Mr. Hughes began to sink and he fled back, and never, for three months have we been able to recall him to the discussion of this radical, and with him ruinous question.

The obvious result is, that infallibility is a figment, except as found in the Bible itself, as its own interpreter; and we must resort to private interpretation, or shut the Bible, and never find the church!

2d. But Mr. Hughes rallies on new ground and says, *"The authority of the church is a fact that can be established without the Scripture."* "Even in my last letter I showed that the authority of the church is a fact that can be established *with, or without* the Scripture." —Again, "2d. I quote it, not as an inspired book, if you prefer to take the ground of a *Deist*, but I quote it, *in that case*, as historical evidence of the fact, in which sense you will be obliged, even as a Deist, to admit its testimony. 3. The history of Christianity proves the authority of the church. From the days of the Apostles, the church *proscribed heresies —preached the doctrines of Christ* to all nations,—*determined*, by a final decision, all controversies,—and in *all matters of religion* exercised SUPREME *authority*. So that the authority of the church is proved with, or WITHOUT, the Scripture." (See Letter XV. 3d Head; and Letter XIII. Ans. 2d and 3d.)

The amount of the argument is, that the Church of Rome has always exercised this authority, of an infallible teacher, therefore she is an infallible teacher! If this be not what you mean, I know not what it is; for without this it is nonsense. If this be your meaning, it is the same as saying, if you will admit her infallibility, then I will *prove* it! But I deny it. Again, if you prove to a Deist from the Bible as from any other document that the church has always exercised authority—what then? The argument is this and no more: The church has exercised authority, therefore she has exercised it. Does her exercise of authority, prove her infallible? By no means. You will say it would be vain and nugatory to exercise such authority without infallibility, therefore she was infallible. But Sir, you beg the question again, for the very matter in dispute is, whether she was infallible! In a word you presuppose her infallible, in order to prove her so! For it is only on the supposition that this infallibility exists that the practice of the church (in the exercise of her authority) can be alleged to prove it. Behold then your irresistible logic, your endless circle,—the church has exercised authority to decide matters of faith, therefore she is infallible,—the church is infallible, therefore she has a right to decide matters of faith!

3d. There is still another circle, endless, and hopeless as the last. It is this: that we must look to the church to tell us what is Bible and what is not Bible; that is the authority of the church must determine what is the word of God. This you declare with sufficient explicitness in the following passage (and elsewhere) in the 3d letter, 4th head, "When you say, therefore, that my latent meaning in all this argument is, that we *need the church to tell us what is Bible and what is not*, you express my meaning exactly, and it is 'latent' no longer." Of course we must know which is the true church, before we can know from her what is and what is not Bible. But we are dependent upon the Bible for the knowledge of the true church. From it alone, can we learn whether the Jewish, the Roman, Greek, or Protestant Church, be the true church.

When we call on you for the proof that yours is the true church, you point us to the Bible for authority. When we appeal to the Bible, you say, I defy you to prove the Bible to be the word of God without the authority of the true church. So you prove the church by the Bible, and the Bible by the church. *Both cannot be first, and both last;* and yet they must be so, or your system is destroyed. Here then is the circulating syllogism in which the argument for infallibility runs its endless round.

"Labitur et labetur in omne volubilis ævum."

We see, then, how you precipitate the revelation of God into the vortex of hopeless Deism, by resting its evidence on ground so absurd and untenable. And these are the empty sounds which you have for months been ringing and repeating upon your interminable circle, and from which, (if you have nothing more and better to say,) mercy to our readers as well as to your cause, cries out for us to pass to other topics.

One very striking fact in your discussions, from first to last, is the *studious care with which you have withheld from view the true and real Roman Catholic rule of faith.* You have made many objections to *the Bible as the only rule*, which have been promptly met as they appeared; and when the pressure of accumulating difficulties forced you to defend *your rule of faith* you avowed it in this timid, cautious, and partial form—*"I believe (in) the Holy Catholic Church."* On it you founded a single argument from the apostolical succession, which even your friends and admirers must consider you as having entirely abandoned, after a very oblique effort at its defence. Let me not here repeat but refer the reader to the examination of this subject contained in letters No. 6 and 8. But the excerpt from the creed *"I believe (in) the holy Catholic Church,"* was surely a very side-wise announcement of your rule of faith. In my first letter, fourteen weeks ago, I stated your rule, and our's side by side, your's being extracted from the decrees, &c. of the Council of Trent; and I then called on you for a defence of its various and radical defects which were there summarily stated. Whatever may have been your promises and the demands of your cause to the contrary, you have to this hour almost left them out of view.

For example. In the Decree of the Council of Trent, 4th Session, "on the Canon of Scripture" among "the Sacred Books" are placed "1st and 2d Esdras, Tobit, Judith, Wisdom of Solomon, Ecclesiasticus, Baruch, 1st and 2d Maccabees," making with the supplement to Esther more than one hundred and sixty-five chapters, and it is added *"whosoever shall not receive as sacred and canonical all these books, and every part of them, as they are commonly read in the Catholic Church, and are contained in the old Latin vulgate edition, let him be accursed!"* Against these books I have made the most serious charges, and am prepared to substantiate them; and I have distinctly called you to defend their claims and character, and your church for bringing them into the canon. But you are pleased to pass by these charges and calls, and with some remarks and authorities on their canonicity (not reaching within several hundred years of the apostles,) you pass the whole subject by, and talk about "prejudices" against these books. This large, this neglected, and important part of your rule of faith, has called aloud for a defender, but you have not regarded the call.

2d. Again in the same decree it is said *"that truth and discipline are contained both in written books and unwritten traditions which have come down to us."* It is added that the Council "doth receive and reverence with equal piety and veneration (as the written books) *"the aforesaid traditions,"* and finally *"whosoever shall knowingly and deliberately despise the aforesaid traditions, let him be accursed."*

Here then, is another multifarious indefinable, and undefined, yet obligatory part of your rule of faith. In *my first* letter I also assailed these. Will you abandon them as the forlorn baggage of the camp? Shall your silence be considered conscious safety, conscious victory, or conscious indefensibility?

3d. In the creed of Pius the IV, which condenses into a symbol, the decrees of the Council of Trent, and is binding on every Roman Catholic, this restrictive oath, is taken, "NOR WILL I EVER TAKE OR INTERPRET IT, (the sacred Scripture) OTHERWISE THAN ACCORDING TO THE UNANIMOUS CONSENT OF THE FATHERS.

Nec eam unquam, nisi jaxta un animem, consensum patrum accipiam, et interpretabor. Thus, with all your imaginary infallibility, a body of fallible men, who did not unite as Councils, or Popes, but as private men,—who *have no unanimous consent*; who *contradict* each *other*, and *you* abundantly; and who, the higher you rise in antiquity, the more they condemn you—these men are assumed as your *guides*. *All* never *agree;* if they did they are *fallible interpreters* of the word of God. If you follow *some*, you are sure to contradict others; and many of them are now excepted to, and condemned by your standard writers; and yet without their *"unanimous consent"* your rule is null and void. Such a rule you can never apply,—you constantly violate, yea, and you do not attempt to defend.

You have very often, had the hardihood to say, that the Bible alone as the rule of faith has caused all the heresies—and that it was not the *abuse*, but the *legitimate use* of the Protestant rule which did this evil. For so sweeping and adventurous a charge, it is reasonable to expect some proof. And as you state these propositions with so much self-confidence, will not your readers after so long a time look for some evidence? I put you therefore on your *proof*, or on your *character*—and call on you to sustain these profane declarations—or else own yourself a defamer of God's holy word, and a compeer of those who denounce the Bible. For however you attempt to palliate such remarks, it must be apparent that they put you in the ranks of the Deist and the scoffer.

Your statements on the *religious degeneracy* of Protestants in Germany, if we take them without qualification, (as I regret to say, can seldom be done with your statements,) certainly show that Germany needs *another* Reformation. But you give us not one word of proof that the *free and self-interpreting use of the Bible* has done this evil.

If there be force in such references, how will you account for the present state of Spain, of Portugal, and of Rome herself, where yours has not only been the supreme but the exclusive religion? There for ages no *rival* has existed, and no rule but yours has worked! How do these countries come out from the hands of the Papacy? Let us see: "The Inquisition was restored with its ancient plenitude of authority" (from 1814 to 1820) "and among its first acts were a publication of a long list of prohibited books, and a decree that all prints and pictures as well as books should be subjected to its previous censorship."—Brewster's Encyclopedia, Art. Spain. Again. "The sale of the bulls of Papal pardon and indulgence produces an immense revenue in Spain. That the *Spaniards* as a people are ignorant, *supremely ignorant*, it is impossible to dissemble; but this comes from the control of education being altogether in the hands of the clergy, who exert themselves to maintain that ignorance to which they are indebted for their power."—A Year in Spain. Vol. II. pp. 327, 360.

"The Ecclesiastical establishment of Portugal is the *moral blight* and overwhelming curse of the country, from north to south, and from east to west. A *crafty priesthood* intentionally keep the lowest orders of the people under a *degraded superstition.*" Portugal in 1828, by William Young, Esq. p. 38. "The re-institution of the Inquisition, of the Jesuits, and of Monastic orders in the 19th century is a retrograde step in the progress of society."—Rome in the 19th century, vol. III. pp. 174.

"In a long succession of ages they (the people of Rome) have been the successive sport of Roman, Barbarian, Goth, Vandal, POPE and Gaul. But *freedom* has revisited the *seven hills* no more, and glory and honor, and virtue, and propriety, one by one have followed in her train. Long annals of tyranny, of unexampled vice, of misery, and of increasing crime, polluted with still increasing luxury and moral turpitude, record the rapid progress of *Rome's debasement*."—Rome in the 19th century, vol. 1. p. 268.

"Superstition prevails not only in Rome but in all the states of the church. A government wholly pacific like that of Rome, might console itself for political nullity by encouraging and protecting letters; but an intellectual deadness seems to pervade the Roman States."—Malte Brun's Geography, vol. 7. p. 678, 679.

"There has actually been in Rome a grave and formal trial for witchcraft in the 19th century! I begin to think I must be mistaken, and that the world has been pushed back about 300 years! But it is even so. I understand that *not one miracle happened during the whole reign of the French*, and that it was not until the streets were purified with *lustrations* of holy water, *on the return of the Pontiff*, that they began to operate again. But with the Pontiff, darkness returned, and the age of Popish miracles revived, within this little month, (31st Ap. 1817,) three *great* miracles have happened in Rome. The last took place yesterday, when *all Rome crowded* to the capitol to see an *image of the virgin* opening her eyes. When I behold crowds flocking to *kneel* before these talking and winking Madonnas, I cannot help asking myself if this is really the 19th century?"—Rome in the 19th century.

The practical effects of Romanism in producing and extending infidelity, as a matter of history is worthy of an extended notice—and we shall not forget it. But now let me ask whose *rule of faith* it was that wrought all this mischief? In Spain, in Portugal, in Rome, there is no religion but your own. Especially in Rome "our Lord the Pope" has all to himself, coffers, letters (if any,) religion, both swords, and all the people. As '*ignorance is the mother of devotion*," they surely are too "devout" to "think?" and it would seem, that amongst all their miracles, a holy and enlightened man is the greatest!

If assertion without proof, can produce conviction, and a confident air in the worst circumstances can recommend a cause, you, are surely the most happy and triumphant of all polemics. How must it have grieved your Christian readers, and made your office frown to see you sporting as you have done with the Redeemer's divinity. You had said that the authority of the church could clearly be proved from the Bible alone, and yet that *the cardinal doctrine of Christ's Deity*, was wholly incapable of proof from the same source! Now I would here give you the occasion of a fair trial of these positions. I will turn aside with you for a season from the subject we are now discussing, to examine before the public, the testimony of the Bible on this subject. Then we shall put your assertions to the test. But if you think it prudent to decline, I hope that henceforth literary consistency, if not reverence for your Master will restrain the expression of such unhallowed and unfounded opinions.

I regret that room is wanting to recapitulate the various arguments which you have left unnoticed "in the rear" against your rule of faith. I still more regret that my letter has already overrun its assigned limits, without enabling me to pass as I had designed, into the *interior* of the Vatican. But I am not unwilling, for a season, to await your pleasure in these matters, if you have any thing more to say, which may justly claim a review.

As Bishop Kenrick in our late interview called for the name which has so long disturbed you, I now redeem my pledge and give it up to you. It will be found attached to a communication which follows this letter. You mistake me wholly when you proffer to me the "mercy of the Bishop;" and it seems you have mistaken *him* too! I did not ask "mercy" for myself or for my esteemed friend: faithful history has taught us what are the *"tender mercies"* of the Mother Church. *The Bishop* had a right to call for this name—you had not, unless future disclosures show that you have a more immediate connexion with this whole matter, than now appears. And now that you have been gratified with the name of my author, I have these questions to ask you—

1. Is it not esteemed and treated as a sin, (and made matter for confession) by your clergy, to hear a Protestant minister preach?

2. Is not the reading of such Protestant works as Luther, Calvin, Lord Bacon, Claude, Sir Matthew Hale, Grotius, Locke, Milton, Robinson, Saurin, Jeremy Taylor, Young, &c. &c. *prohibited* to Roman Catholics?

3. Is not a license requisite in order to read them? Does not a man in reading them without a license, break standing regulations and laws of the Church of Rome? Are not *"books of controversy between Roman Catholics and Heretics" "subject to certain regulations,"* and *"forbidden to be indiscriminately read?"*

Is not the *indiscriminate* circulation of *the Holy Bible in the vulgar tongue* (*i. e.* not in the Latin) declared by the authority of your church productive of *more evil than good?* Is it not required, (when you enforce these laws,) that *written permission be gotten* before a layman can read it? *I ask an explicit answer to these questions.*

If upon examination these things be found to be so, then it will appear that even a *little credulity*, on our part was not a *"mortal sin;"* and that to encourage free inquiry on religious subjects, is a virtual renunciation of some of the principles of your "unchangeable church."

Yours, &c. JOHN BRECKINRIDGE.

TO THE EDITOR OF THE PRESBYTERIAN.

Philadelphia, 28th March, 1833.

Dear Sir,—As I am upon the eve of leaving the city, and as I perceive the Rev. J. Breckinridge, in a postscript to his last letter, refers to me in such a manner as may perhaps render it necessary for him to give my name to his opponent; I deem it proper to leave this in your hands, for the purpose of meeting the probable exigency, should it occur, in such a way as to relieve Mr. B. from all responsibility, and at the same time, secure justice to myself.

Some weeks ago, I casually mentioned in conversation, a report which I had heard, that the Roman Catholic Bishop had, on a certain day, forbidden his audience to read the controversy now in progress between the Rev. Messrs. Breckinridge and Hughes. I was requested to communicate this to Mr. B., who was then in New York. I was willing that he should hear it, and it was communicated by a mutual friend. Mr. B. wrote back for confirmation. I stated, not to him, but to a friend, the evidence upon which I believed it to be true; and indeed taking the testimony which I had, in connexion with a pretty general rumour that the Bishop did not cordially approve of the controversy, I could not well doubt it. Two friends of the most unquestionable honour and veracity, informed me that they had been told by one who was present when the prohibition was published from the pulpit, whose ears heard it, and who was thus for the first time, made acquainted with the existence of the controversy, and had applied to them for more definite information respecting it. In these circumstances, how could I doubt the truth of the report? I stated my impression, and the reasons of it, which, I *suppose*—for I have never inquired—were communicated to Mr. B., who felt himself authorised—not to *assert* it as a fact, that the Bishop had done so and so—but to put the question, whether the report which he had heard, was true or not? To believe a report on apparently good evidence, and to ask a question of one who could with certainty answer it, are surely no great crimes. And these form the whole of the charge which can justly rest upon Mr. B. or myself.

When, however, the Bishop and Mr. H. replied to Mr. B.'s question in the negative, I was convinced that there must be some mistake in the business, and I took pains to discover how it had been made. The result of my inquiries follows.

The person with whom the report originated, whom for convenience sake, I shall call M——, has not been a great while in this city, has been educated among Roman Catholics, and although not a member, favours them. M——, as a stranger, was therefore liable to be deceived as to *names* of persons and places; but had no temptation from prejudice, or from any other cause, to fabricate a syllable that would operate to the disadvantage of the Catholics. M—— had never heard of the existing controversy before that day, when, as *she* understood the preacher, the audience were advised against reading it. It appears that M——, on the said day, (as far as she recollects the precise day,) attended service in St. John's chapel. The Rev. Mr. Hughes did not occupy the desk, but one whom M—— did not know, and was said to be a *bishop* by those of the audience of whom she made inquiry. I have since learned that it was a young priest from some part of the Connecticut-valley, who might be of opinion that the question between the conflicting parties could be brought to a satisfactory issue, without the laity concerning themselves about it.—That he, in some way or other, referred to the controversy now in progress, I think there can be little doubt; for M——, as I have observed, had not before heard of it, and could not be supposed to have *imagined* it. After the conclusion of the service, she herself made inquiry, and heard others inquiring, what controversy was meant. Not satisfied with the account which she then received of it, M—— inquired more particularly into the nature of it, at those persons from whom I first received my information: and it was only with the view of obtaining a definite knowledge of the nature of the controversy, and in *that* connexion, that she mentioned the admonition of the preacher, whom, from her faulty information, she took to be a bishop. If the Rev. Mr. Hughes deny that any such admonition was given to the people by the Connecticut-valley Priest, then I shall feel bound by the respect which is due to him as a gentleman, to believe that M—— has been guilty of a misapprehension. Of more than this, she cannot possibly be accused; for it is evident from the statements which I have made that she had no temptation, and could have no motive to make a wilful misrepresentation. I will not take it upon me to say, that she could not, or did not mistake. Yet in so plain a matter, I should think a misapprehension rather improbable. If, however, after all it should turn out to be a misapprehension, I would quote it as an instance of the uncertainty of all oral tradition.

In making my statement, I have purposely kept back the names of the parties from whom my information, or *mis-information*, as the case may be, was obtained. I have always acted upon the principle, that it is dishonourable to make aught what occurs, in private, friendly, intercourse, an occasion of dragging the names of my friends before the public. There is an implied confidence mutually exercised in our fireside colloquies, which I would no more think of betraying, by exposing, without permission, to the public eye, what was said by this or that particular person, than I would think of pocketing the table plate of my hostess, or appropriating the hats and great-coats of my guests. I have freely shown what part I have had in the affair; and if I am blameworthy for that part, then let me be blamed. I bow to the judgment of the impartial.

Yours, respectfully, JOHN BURTT.

From the New York Observer.

General Assembly.

TUESDAY MORNING.

The Assembly met and was opened with prayer.

The annual reports of the Princeton and Union Theological Seminaries were read and accepted.

Dr. Beman from the Judicial Committee, reported that the committee had examined the complaint of the 2d Presbytery of Philadelphia against the Synod of Philadelphia, and also the complaint of Rev. Robert Cathcart, George Duffield, and E. W. Gilbert, against the Synod of Philadelphia, and proposed the order in which the Assembly should proceed in bringing the complaint to issue.

The report was accepted; and the question being on its adoption,

Dr. Spring hoped it would not be adopted, and moved as an amendment, that it be referred to a select committee under the hope that by having the parties before them, a compromise of all existing difficulties might be effected. It was possible, indeed, that the committee might be able to effect nothing; but it was a subject of sensitive interest; and it was honourable to the character of the Assembly to make an effort for compromise. He had cherished a hope, until yesterday, that such an effort might succeed; he had not, even yet, lost that hope; but if it should end in disappointment, the Assembly would be prepared, from having made the attempt, to act with more decision and with better feeling. For himself, he could say that he should then be ready to act in a happier state of mind than at present. Both the parties must be aware that they had each an interest in having the difficulty arranged. The Synod of Philadelphia could not but be sensible, that the Assembly possessed the power to contravene its views; that the entire disposition of that Synod was in the hands of this body. If the Assembly chose, it could break up the Synod into ten different portions, or alter its composition in any other mode it should see good. The second Presbytery of Philadelphia had the same reason in favour of compromise, in relation to the power of the Synod; for they knew that the Synod could add to the number of the Presbytery at pleasure, and modify it as they pleased, so as to secure a majority of opposite views from those who now constituted it. If no compromise should take place, an angry and protracted contest might ensue, the duration or the results of which no man could foresee or conjecture. The happier, the wiser, the more christian course would be, to leave off contention before it be meddled with.

Dr. Beman said he was gratified with the motion to commit the report. He would merely suggest, that if the matter was to come before the Assembly at all, it should be reported on as speedily as possible, so that it might be taken up and passed upon by the entire Assembly, and not by a mere fragment of it after many brethren had returned to their homes.

Mr. Jessup advocated the commitment, and reminded the Assembly of a memorable case, on a former occasion, where a compromise perhaps equally difficult, had been attempted, and, by the Divine blessing, accomplished; so much to the joy of all concerned, that the Assembly arrested the course of its business, to return solemn thanks to God, for the consolation.

Dr. Green said that he wished the compromise might be attempted; but on different principles from those which were involved in the case just referred to. In that case, the court was in the progress of bringing a complaint to issue, when it suspended its course, in order to accomplish a settlement of the matter in hand, without pronouncing a judgment; but here the matter had not yet been entered upon. All the lovers of peace must be in favor of such a proposal as had now been made; but when a complaint was in the progress of judicial investigation and decision, to send it back, without the consent of parties, to the Presbyteries, was, in his opinion, wholly unconstitutional.

The question being put upon the reference, it was agreed to, *nem. con.*

A committee was appointed, consisting of Dr. Spring, Dr. Hoge, Mr. Ludlow, Mr. Jessup, and Mr. Wilkinson.

Mr. Wilkinson said he had intended to present a motion, for which, since the appointment of the committee, he had an additional motive. If the Assembly had any right to expect the blessing of God on its efforts for peace, that blessing must be sought by earnest prayer. It became them under circumstances of so difficult and important a nature, to ask the direction which comes down from above. The way of a man was not in himself: the way of that Assembly was not in itself: he therefore moved that the Assembly do now ask the blessing of God on the labours of the committee of compromise: and as one member of that committee, he asked this in an especial and personal manner.

The motion was agreed to unanimously: and the Rev. Dr. Spring offered up solemn prayer to the Head of the church for light, guidance, and a blessing on the committee charged with the endeavour to effect a compromise.

Dr. Beman from the Judicial Committee, farther reported, that they had taken up and examined a paper purporting to be a remonstrance from the Synod of Philadelphia, but the paper, though so entitled, contained no direction of the Synod, that it should be laid before the Assembly: and from the minutes of the Synod, it appeared, that such a paper had been reported by a member, of that body, and had been, by its order, laid on the table, but no farther order had been taken concerning it. It appeared to constitute no part of the doings of the Synod.

After a desultory discussion, in which Messrs. Boyd, Beman, Campbell, Winchester, Hoge, Jessup, Miller and M'Cartee took part: and in which the informality of the paper was admitted, but explained; it was referred to the same Committee of compromise to which the papers last considered had been committed.

Dr. Beman reported farther that the committee had examined a complaint of E. W. Gilbert against the Synod of Philadelphia, and proposed the order of proceedings to be adopted respecting it.

Dr. Miller could see no reason why this paper should not take the same course with those which had preceded it. If a compromise should be effected, that would be a final issue of the complaint; if not, it could be issued afterward by the Assembly.

Mr. Skillman referred in a very feeling manner, to the solemnity just experienced while this whole subject had been committed to God in prayer, and entreated all his brethren to consent to a reference of all the papers in any way connected with the unhappy differences which had prevailed. He loved peace, and would do all in his power that might make for peace. He concluded by moving to refer the paper to the Committee of compromise.

Mr. Junkin moved that the committee have power to send for persons and papers, but the motion was pronounced not then in order.

The paper was referred.

Dr. Beman proceeded to report on the complaint of the Synod of Cincinnati against the principle of dividing Presbyteries by elective affinity.

This was also referred to the same committee.

Dr. Beman reported on the complaint of Messrs. Campbell, Taylor and others, against the Presbytery of West Lexington: and recommended the order of proceeding thereupon.

It was put in the docket.

Dr. Beman reported on the Memorial from certain members of the Presbytery of Indianapolis.

This was referred to a committee consisting of Messrs. Miller, J. C. Smith and H. Foote.

The overture containing a remonstrance of the Presbytery of Philadelphia, against certain acts of the last General Assembly was taken up and referred to the committee of compromise, who then had leave to sit during the sittings of the Assembly.

Wednesday morning was occupied with religious exercises.

WEDNESDAY AFTERNOON.

The Assembly resumed its meetings for business at half past 3 o'clock.

Dr. Spring, from the committee of compromise, stated that that committee had been happily successful in the object of its appointment, and he reported the following resolution (after enumerating the various papers referred to them.)

Resolved, That the complainants in these cases have leave to withdraw their complaints; and that the consideration of all the other papers relating to the second Presbytery of Philadelphia be indefinitely postponed.

The report was accepted.

The question then being on its adoption,

Mr. Baldwin wished to have a clearer understanding of what would be the effect of adopting the report before he voted in favor of it.

Mr. A. Rankin said that the Synod of Cincinnati felt that the question involved in their overture was a constitutional question; it was not with them a matter of feeling; it was a desire to have the constitution settled, and the practice under it. The same desire was felt by others in the West; and he earnestly hoped there would be some expression by the Assembly of its opinion. The Synod of Cincinnati had an appeal from one of the Presbyteries under its care upon the same subject: and it had been avowed as the intention of some in that Presbytery to carry the principle of elective affinity not only throughout that Synod, but throughout the whole Presbyterian church, thus dividing her communion into opposing parties. Such would ultimately be the effect of the principle, if not put a stop to in time. There were four Synods, all of which considered the question as a constitutional one, and were anxious to have it settled: they considered themselves aggrieved; they asked redress; they wished to be heard. He hoped the resolution would not prevail.

Dr. M'Dowell hoped that the paper from the Synod of Cincinnati would be considered as not included in the report of the committee. He was doubtful indeed, whether it had been among the papers referred to them.

Dr. Spring said it had been; and observed, that if the constitutional question referred to was to be argued and decided in the Assembly, there was an end of the compromise. The parties on both sides had been before the committee, and had acted in a manner honorable to them; but if the decision of the constitutional question was to be had, it at once brought both the parties on the floor, and a discussion must ensue which all would deprecate. It was very desirable that the resolution should be carried without debate.

A member demanded that the question be divided, so as to exclude the overture from the Synod of Cincinnati, and reserve that for discussion.

The Chair decided, that the question being merely on the adoption of the resolution, did not admit of division. The report was so worded that there was no dividing it.

Mr. Ludlow (one of the committee of compromise,) said, that after the meetings which the committee had witnessed between the parties concerned, and the spirit of mutual concession they had evinced, now, when the report had been accepted, and the House was prepared to adopt it, if giving up his right hand would keep peace and prevent the agitating of this question in the Assembly, it should go! He had seen his brethren occupied in cutting off right hands and plucking out right eyes, in the scriptural sense of those terms, all day yesterday; and now, when the business had been happily and unexpectedly brought so near to a final settlement, he did hope, for the glory of God, for the love of a bleeding Saviour, and a bleeding church, that brethren would abstain from insisting on this decision. He had looked to this Assembly, looked fondly to it, as about to pour more light and love among the churches than any which had preceded: he yet hoped it: he hoped that the words "elective affinity" might be buried, forgotten, and never heard of again. He hoped they should know no elective affinity but such as embraced the whole "election of grace." He hoped that instead of disputing and discussing constitutional questions, their souls would flow together in one molten mass of Christian love.

Mr. J. Rankin said that he concurred in that wish: and that it was this very wish that made him desire to have a question settled, that was separating brother from brother, and was like, if not quieted, to well nigh ruin the churches of the west. It was for the sake of the blessed cause of Jesus, that he wanted a decision. If the principle avowed as it had been, should be passed over and suffered to work its own way, it would be ruin to them. The act by which that decision should be postponed, would be the act which would prove the downfall of the western churches. Besides, it was not treating four Synods of the church with the respect which was due to them. The Assembly ought to remember that in this matter the Synod of Ohio was with the Synod of Cincinnati, the Synod of Pittsburgh, and the Synod of Philadelphia. All these bodies were concerned in the settlement of this question: and not to settle it would do as much harm at the west, as the discussion of it could possibly do in Philadelphia. Mr. R. said he rejoiced that the difficulty between the Synod and Presbytery of Philadelphia, had been so happily brought to an end; but he should feel deeply grieved, if the paper from his own Synod should be merged in the result.

Dr. Spring said he would state for the information of all who were unacquainted with the fact, that the paper referred to did refer, directly, to what the Assembly had done at its last meeting, in dividing the Synod of Philadelphia. The committee had fondly hoped that if it could only succeed with the parties immediately concerned, its labour of peace would be accomplished: they anticipated no difficulty in the House: and it was no more than justice to say, that if the pacification should fail, it was not the fault of the parties interested.

Mr. Wilkinson said it ought also to be known that if it failed, the fault was not with the committee. He felt very sure there could be but one feeling touching this matter. The interests of the church of Christ required that this compromise, so happily begun, should be consummated, and that without delay. It was his hope that it would be: and he would not be driven from that hope by any thing but the last necessity. Let him ask, and he did it for the sake of the gentlemen from the west, who seemed to insist on a discussion, were they principals in the war? If the great contending parties should be withdrawn from the contest, could there be any necessity of their banners being abroad? If there was, they must even fight on their own hook; but he could tell them that if the parties belligerent should leave the field, there would be but little left for them to contend about. He hoped they would consent to retire, and show their attachment to the joys of peace.

Mr. A. Rankin said that nothing had been farther from his mind than the excitement of any unpleasant feeling. All the Synod asked was that the Assembly would return to constitutional ground. This would at once meet the wishes of the Synod. If the Assembly would only declare what the real constitutional doctrine was, they should not say one word more. The Synod had been unanimous; and the Presbytery had been unanimous also, but now it seemed they were both to be postponed. Was this the way to heal the difficulty? Let this house return to the constitution. If any of the parties had done wrong, let there be concessions. He was ready for one to make the most ample concessions. But of this the brethren might be assured, there would be no settled peace until the constitution should be restored.

Mr. J. Rankin said he should move an amendment to the committee's report.

Dr. Spring deemed it his duty here to state that if the resolution should be altered in any way, the committee had pledged themselves to withdraw it; they had come under a bond of that kind to the compromising parties. The compromise had been on this condition.

Mr. J. Rankin said it mattered not now, for the report was out of the committee's hands; he therefore moved to amend it so as to strike out that part which included the Synod of Cincinnati.

The Chair said he saw no such clause.

Dr. M'Dowell, in order to divert the subject from the course it seemed likely to take, moved to lay the report on the table and take up the order of the day.

Mr Ludlow earnestly expressed his hope that this would not be done. He said he had a very strong feeling on the subject: he felt an elective affinity toward every man in the house: but he wished they would bury the term, once and forever: it had done infinite mischief: it was rending and distracting the church of Christ. Let the Assembly make the experiment of this compromise for but a single year—he would engage they would hear no more of elective affinity by that time. The moments were precious: he entreated, he besought his brethren to pause before they took a fatal step.

Mr. Beach said that this matter lay with the brethren of the west. The brother seemed anxious the Assembly should try the question of constitutional law, and seemed to imagine that if it should not be done now, the opportunity must be forever lost. Now it ought clearly to be understood why the Assembly were unwilling to enter on such a discussion at this time: a difficulty had existed which had caused the church to bleed at every pore. The church was held up before the world as a body not at peace, but at variance. There was now a prospect of healing these painful wounds. It was in a spirit of love, in a spirit of healing, that the Assembly shrank from such a discussion at this moment. But brethren would not lose thereby the opportunity of having the question, if they insisted on it, discussed and settled. After the present breach should have been healed, it might be discussed with fewer embarrassments and clogs around it. The only reason why it should not be discussed now was that it was intimately connected with the great subject of angry strife, which the brethren wished if possible to get rid of. The time never would arrive when that body was so well prepared to bring the controversy to a close as it was now. Let him appeal to those dear brethren, would they, for the sake of having their own wish fulfilled, be willing to keep the whole church bleeding? would they? would they not give way a little—for a short time? would they not place themselves among those who were seeking to heal the breaches of Zion?

Mr. Jessup thought his brethren of the west had not adverted to what had been stated by the chairman of the committee, that the committee were under a pledge to the parties who had agreed to this compromise. They had done it on certain terms—would the brother insist on a mere technical advantage because the report had been accepted? he trusted not.

Dr. Hoge observed, that the western brethren seemed to think that the adoption of this report would amount to an implicit settlement of the question they had proposed. In this they were certainly mistaken. It would not be settled by the most distant implication. Did he consider it as having such an effect, he should be one of the last men to assent to it. But it had no such bearing; and next year the question would come up unburdened by a load of feelings and associations that completely weighed down all constitutional considerations.

Mr. Cole said that he belonged to the Synod of Cincinnati and the Presbytery of Cincinnati, and was fully acquainted with the whole difficulty in that part of the church. It was a fact that on the question of elective affinity they had no difficulty at all in that Synod; and if the overture should be excluded from the compromise at this time, it would plunge them into interminable difficulties. They had long since had the same difficulty as now, though it had not been under the same name; but they were not on that account to give up the grand principle of union. The adoption of the report would aid in attaining that kind of peace for which they had so long prayed and sighed. He hoped the brethren with whom it was his pleasure to labour, and for whom he cherished great regard and affection, would, for the sake of peace, consent to withdraw their opposition.

Mr. Rankin thought his brother Cole had misunderstood his brethren: he seemed to implicate what they had advanced, but it was entirely through a misunderstanding. Certain brethren had become so extremely orthodox that they had petitioned the Synod for a Presbytery constructed on the principle of elective affinity, and had avowed their determination of carrying the same principle to the ends of the Presbpterian Church, and they still avowed the same purpose. He was opposed to this.

Mr. Boyd said that the good brother opposite to him, and to whom he had given way when possessed of the floor, had, in a great measure anticipated what he had to say. He would, however, add a question or two for his Western brethren who objected to the adoption of the report. The Assembly had thus far continued in a condition of the most delightful harmony. Would it not be an extraordinary anomaly for a legislative body to sit and hear all the parties concerned in a long protracted controversy, say we agree that all the questions involved shall be at once and forever withdrawn, and we are ready to adjust all differences!—and then for another, for the mere sake of settling an abstract question, on which no practical rights were depending, insist upon agitating the body by bringing back the whole controversy anew! He meant no disrespect, but he must say it was the most extraordinary anomaly he had ever witnessed. The objectors were told that their question could not remain in an isolated condition, and be discussed without connection with the other matters involved; and the committee, who should have his thanks so long as he lived, and He who guided the committee should have his humble gratitude, told them explicitly that if a part was discussed, the whole must be discussed, would they still hold fast on a mere technicality, and insist on their right to amend the report. If this discussion could be kept out, the Assembly would be delivered from that which it had been fearing from the beginning of the session until then; and would the House, for the sake of gratifying the wishes of one or two brethren, suffer itself to be agitated and tossed to an extent and for a time which none could foresee? He hoped his respected friends would practice on that inspired axiom, "sufficient unto the day is the evil thereof." A kind and gracious Providence had given them most unexpectedly the opportunity of escaping from a great evil, without sacrificing in the least degree either truth or principle; and should it be lost? he trusted not.

Dr. Miller said that as he perceived that the Assembly were impatient for this question, he should not have detained them for one second, had he not still the hope that brethren concerned might be persuaded to withdraw their objection and let the report be adopted by a unanimous vote. He hoped they would. He had heard but two objections: one was, that it would involve a want of respect toward the Synod. But this was a mistaken impression: for nothing was more common than for a court of appeal, if a case was brought up to them from below which it would be inexpedient at that particular time to decide, thus to determine that the parties should have leave to withdraw the papers. It involved no disrespect whatever. The second consideration urged had been that it was a matter of great importance that the judgment of the Assembly upon the point should be rendered. But it was just as apparent as that two and two made four, that no judgment of the Assembly could be obtained except at the expense of the compromise which had been brought so near to a consummation, and without a contention which would last for five days longer at the least calculation. And then the constitutional question might be discussed, encumbered as it must be, with all the perplexing associations of an involved and protracted controversy. He doubted whether on next Saturday night the question would be any nearer to a settlement than at this moment. Did he stand in the situation of these two brethren, were he ever so anxious, he thought he should give way. They would be yielding nothing of principle, because the whole question could come up as well next year, should indeed the grounds of it then exist; but he hoped by another year, that nobody would wish it discussed.

Mr. Vail said he rose to correct an impression which seemed to prevail, that the two brethren desirous to amend the report, were disposed for war: it was an entire mistake: they were the most quiet and peaceable men in all the western country. He was himself in favor of completing the compromise without delay. He viewed the present as one of the most important moments the church had known for many years, and he trusted no farther difficulty would be interposed.

The question was at length taken on adopting the Report of the committee of compromise, and agreed to unanimously.

So the report was adopted, and the compromise completed. The papers were all withdrawn accordingly.

The moment this was announced from the chair, it was proposed that solemn thanksgiving be rendered to God. The motion was carried as by acclamation: and Dr. Miller thereupon addressed the throne of grace, and returned grateful acknowledgments to the God of Peace.

From the Presbyterian.

THURSDAY MORNING, MAY 23.

The Committee appointed to examine the records of the Synod of Philadelphia reported, when it was resolved that the records be approved, it being understood that in this resolution the Assembly, from considerations of discretion and peace, pass no judgment on the proceedings of the Synod in the case of the second Presbytery of Philadelphia.

The Committee appointed to examine the records of the Synod of New York reported some irregularities or informalities in said record. Adopted.

The report of Committee to receive the returns from the Presbyteries on the proposed alterations in the constitution reported, and their report was laid on the table. (Report hereafter.)

The Trustees of the General Assembly made a detailed report on the state of the Funds which was accepted, and committed to Dr. John M'Dowell, Dr. Spring, Mr. Nevins, Mr. Boyd, Mr. Ambrose White and Mr. Van Sinderen. Resolved, that this Committee report a schedule of ways and means to meet the deficit in the funds, as reported by the Trustees, and the sum necessary to pay the annual salaries of the Professors.

The complaint of Samuel Lowrie was dismissed.

Judicial Committee reported the appeal of Dr. James Snodgrass from a decision of the Synod of Pittsburg, as in order, and reported an order of proceeding to be observed. Mr. Wm. Jessup, at the Appellant's request was appointed to act in behalf of Dr. Snodgrass. A letter to the General Assembly of the Church of Scotland was read, and after amendment adopted.

A very favourable report concerning the Board of Education was received.

The following individuals were elected to the Board of Education for four years.

Ministers, A. Alexander D. D. Moses Waddel D. D. Dirck Lansing, D. D. John W. Scott, John M'Dowell, D. D. David M'Connaughy, Geo. Styles, John W. Campbell, W. J. Armstrong N. A. Murray.

Laymen, Alexander Henry, Joseph B. Mitchel, George Ralston, Matthew Newkirk, John Stille, Alexander Mitchell, and A. Van Sinderen.

Proceeded to hear the Appeal of Dr. J Snodgrass. The Moderator made the usual annunciation—then the sentence appealed from; the reasons assigned by the appellant for his appeal, on the records of Synod; and the records of the Sessions in the case, were read. Mr. Jessup was then heard in behalf of the appellant.

FRIDAY MORNING, MAY 24.

The Committee to whom was referred the report of the Synod of the Western Reserve reported, and their report was adopted.

The Committee on Overture No. 4. viz. a reference from the Presbytery of West Tennessee, requesting an answer to the two questions relating to the deacon's office, made a report which was adopted: 3. In answer to the first inquiry, 'what are the nature and duties of the office of deacon?' we reply. The answer we conceive to be explicitly, given in our Form of Government, Section 1. Chapter 6. Their duties there are plainly made to consist in distributing the charities of the church to which they belong, to the poor of that church. Over charities collected for any other purpose than those specified, their office gives them no control. In addition to this the temporalities of the church generally may be committed to their care. In answer to the second inquiry, what is the scriptural and appropriate mode of ordaining them? we reply: Our Form of Government Sect. 1. Chap. 13th. declares that such whether elder or deacon shall be set apart to their respective offices by *prayer*. The imposition of hands, however, we are aware in many of our churches is practised, and as it is plainly in accordance with apostolical example, it is the opinion of the committee, that it is proper and lawful, we conceive that every church in this respect may with propriety be left to adopt either of these two modes, as they think suitable and best.'.

AFTERNOON SESSION.

The Assembly resumed the appeal of Dr. James Snodgrass. The Synod were heard in explanation of the grounds of their decision. The appellant and the members of the Synod then withdrew. The roll was then called to give every member an opportunity to express his opinion; after which the final vote was taken. When it was resolved that the decision of the Synod be affirmed and the appeal dismissed.

The following persons were elected to the Board of Missions for four years.

Ministers.—Wm. A. M'Dowell, D. D. John M'Dowell, D. D. John Breckinridge, Albert Barnes, William Gibson, Ezra Styles Ely, D. D.

Laymen.—Joseph P. Engles, Wm. Maxwell, Alex. D. W. Mitchell, John Haswell, Wm. Brown, Frederic Nash.

The Committee appointed to consider and report on overture No. 2., reported. The report may be given hereafter.

Mr. S. Allen's report, as Agent of General Assembly, in publishing Psalms and Hymns, was received and approved.

The Committee on overture No. 3., made a report which was laid on the table.

SATURDAY MORNING, MAY 25.

Committee of Overtures, reported No's. 13, 14, 15 and 16. No. 13., on Sacred Music was referred to Dr. Spring, Mr. Eaton, Dr. Beman, Dr. J. M'Dowell, Dr. Alexander, and Mr. Hastings. The others were also committed.

The Committee of Mileage reported, among other particulars, that the allotment to each applicant was only two cents and one-seventh per mile.

The Committee on Overture, No. 12. respecting the separation of the Presbytery of Abingdon, from the Synod of Tenesse, reported in favour of postponement.

Resolved, That this Assembly will appoint two ministers as delegates, to attend in their name the Congregational Union of England and Wales, to meet in the month of May, 1834, in London, provided, the attendance of such delegates be no expense to the Assembly. Nominations were made for delegates to attend the above Union, and the election was made the order of the day for Monday morning.

The Rev. Joseph Brown, Sec. of the American Seamen's Friend Society addressed the Assembly, after which it was unanimously resolved that this society be recommended.

The Committee on overture No. 3, reported as follows. That in their judgment the question proposed in said overture ought to be answered in the negative. They therefore would recommend the adoption of the following:

Resolved, That while this Assembly readily acknowledges the right of the Session to determine according to the Scriptures and the constitution of our church, the qualifications, for admission to sealing ordinances, yet they feel it to be their duty to declare that, in their judgment, the services of those who have received only lay ordination, and of those who have been deposed from the Gospel ministry are unscriptural and unwarrantable; and therefore attendance on their ministrations cannot be in the order of the Gospel, and ought to be discouraged and discountenanced by every friend of the Redeemer's kingdom, adopted.

Among other items, the report on Popish Baptisms was again committed to Dr. Miller, Dr. Alexander, Dr. Green, Mr. Breckinridge, Mr. Barnes, Dr. Spring, Dr. M'Auley, and Dr. M'Cartee, to report at the next General Assembly.

It was resolved, in relation to the Presbytery of Indianopolis, that it be recommended to the complainants to apply for redress to their proper Synod. General Assembly determined to elect another Professor for the Western Seminary.

The following rule was adopted, viz. no new business shall be presented to the Committee of Bills and Overtures after the ninth day of the Sessions of the Assembly, unless special reasons shall be assigned to the Committee.

MONDAY MORNING, MAY 27.

The Assembly met and was opened with prayer.

The Judicial Committee reported on the complaint of John Cochran against the Session of the 8th Presbyterian Church in Philadelphia, and against the Presbytery of Philadelphia, and their report was adopted, and is as follows, viz:

The complaint of John Cochran against the Session of the 8th Presbyterian Church of Philadelphia, which was discussed by the Presbytery of Philadelphia, "as irrelevant and unfounded," appears to be regularly conducted, except that it is brought directly to the Assembly, from the Presbytery, instead of being carried first to the Synod, and no reason assigned for this course. Your committee would therefore recommend that this case be sent to the Synod for adjudication, should Mr. Cochran choose to prosecute his complaint.

Resolved, That the next stated meeting of the Synod of Virginia be at Charlottesville, on the fourth Thursday of October, and that the Rev. George A. Baxter, D. D., or in case of his absence, the oldest minister present, open the Synod with a sermon, and preside until a Moderator is chosen.

The Committee to draught a narrative of the state of religion made a report, which was adopted, and ordered to be printed in the appendix to the minutes.

Resolved, That it be recommended to all the pastors, to read it from their pulpits, accompanied with such remarks as they may deem expedient.

The Committee to draught a letter to the United Session Church of Scotland, reported a letter which being amended was adopted. Ordered that it be signed by the Moderator, and Permanent Clerk, and be transmitted by the Stated Clerk, to the Church of Scotland.

The Committee on the Commissioners Fund, made the following report, which was adopted.

The Commitee have with deep solicitude considered the subject committed to them, believing that without spirited exertions to raise money for this Fund, there is imminent danger that the harmony of our church will be destroyed, and its capacity of acting in concert with efficiency, in all its great and interesting measures for promoting the Gospel will be speedily terminated for want of a full representation of the churches in the General Assembly, and propose the adoption of the following resolutions:—

1. Resolved, That it be and hereby is earnestly recommended to the several Presbyteries, and all the ministers under the care of

the General Assembly, to urge upon the people under their care, the equity, the importance, and the absolute necessity of contributing to the Commissioners Fund, in order to secure the attendance of Commissioners at the Sessions of the General Assembly from those sections of the church which are at the greatest distance from the place of the Assembly's meetings, and which, in divine Providence, are least able to sustain the burden of expense, both of time and money, in giving such attendance.

2. Resolved, That in the judgment of this General Assembly, those Presbyteries that are wealthy, and that have judged it proper to pay the expenses of their own Commissioners, are bound in a peculiar manner to contribute liberally to the general fund, in order that they may bear their due proportion of the expenses of Commissioners who attend from distant Presbyteries, which Presbyteries and their commissioners, in the providence of God, are not able to pay their own expenses; and this General Assembly would fain hope that these wealthy Presbyteries will esteem it both their privilege and their duty to make such contributions.

The Committee on Overture No. 14, viz. "Is a minister of the Gospel in our connexion *ex officio* authorised to organize churches in the bounds of Presbyteries, without any previous order of Presbytery directing such organization?" made a report recommending the following resolution, which was adopted unanimously—

Resolved, That except in frontier settlements, where by Form of Government chap. xv. § 15, it is made a part of the business of Evangelists to organize churches; and except in cases where it is exceedingly inconvenient to make application to a Presbytery, for which provision is made in the Act of Assembly 1831, it is not the prerogative of a minister of the Gospel to organise churches without the previous action of some Presbytery directing or permitting it, since in Form of Government ch. x. § 8, to form new congregations is enumerated among the powers of the Presbytery; and since in chap iv. of bishops or pastors, no mention is made of any such power being lodged in the hands of an individual minister.

The following persons were appointed delegates to the Congregational Union of England. Rev. Thomas M'Auley, D. D. and in case of his failure, Rev. Robert M'Cartee, D. D; the Rev. E. S. Ely, D. D. and in case of his failure, Rev. Ezra Fisk, D. D.

Committee on Overture No. 17. on the subject of ratio of representation offered the following resolution, which was adopted:

Resolved, That it is inexpedient to make any new overture to the Presbyteries on the subject of representation in the Assembly for the present.

The following persons were elected Directors of the Western Theological Seminary for three years, viz. *Ministers*—Francis Herron, D. D. Matthew Brown, D. D. Ashbel Green, D. D. Elisha P. Swift, David Elliot, John Stockton, Elisha M'Curdy.

Laymen—Harmer Denny, John Hannan, Hugh Campbell; and Samuel Ralston, D. D. for two years, in the room of John Anderson, D. D. resigned; and Rev. Robt. Patterson for one year, in the room of Rev. Joseph Stockton, deceased.

The resolutions of the West Lexington Presbytery, and complaint against them, and also an answer to the dissent of Messrs. Campbell, Taylor, and others, reported by the Judicial Committee, was taken up, when it was

Resolved, That the Assembly of 1816 have decided the point in the complaint. The Presbytery is referred for this decision of the Assembly to page 60 of the Digest, sect. 7.

Adjourned till half past 3, P. M.

AFTERNOON SESSION.

The Assembly proceeded to the election of a Professor of Ecclesiastical History, in the Western Theological Seminary, when the Rev. Ezra Fisk, D. D., was elected.

The Committee appointed to draught a letter to the Congregational Union of England and Wales, reported the same, which was read and adopted. Ordered, That it be signed by the Moderator and Permanent Clerk, and be transmitted to the Congregational Union of England and Wales by the Stated Clerk.

The following resolution, on the subject of the American Colonization Society, was adopted:

Resolved, That this General Assembly approve highly of the great objects prosecuted by the American Colonization Society; and desirous of encouraging that institution in its arduous and important undertaking, do earnestly recommend it to all the pastors of the churches under their care to take up collections in aid of the Society on the 4th of July next, or on the Sabbath immediately preceding or succeeding that day.

The Committee to whom was referred the report of the Trustees of the General Assembly—in relation to the funds; and also the report of the Committee appointed by the last General Assembly on the same subject, made a report which was read, amended and adopted. (Report hereafter.)

The following persons were elected Trustees of the General Assembly—Mr. Matthew Newkirk, in the room of John Neilson, Esq. deceased; James Bayard, Esq. in the room of Andrew Bayard, Esq. deceased; Mr. Matthew L. Bevan, in the room of Mr. Thomas Latimer, deceased; Mr. Solomon Allen, in place of Robert Smith; Mr. Alexander Fullerton, in place of Ambrose White; Rev. John M'Dowell, D. D. in place of Rev. A. Alexander, D. D.

The Assembly having completed its business, the roll was called agreeably to a standing rule.

Resolved, That this Assembly be dissolved, and that another Assembly chosen in the same manner, be required to meet in the Seventh Presbyterian Church in Philadelphia on the third Thursday in May 1834, at 11 o'clock, A. M.

Concluded with prayer, singing, and the apostolical benediction.

The following extract of a letter, from Rev. Robert Holeman, to his brother in Mercer county, Ky. has been kindly furnished to us for publication.

"*Washington, Ala. April 24th*, 1833.

"Dear Brother,—We have had a glorious season in our church. The work of the Lord is again revived—sinners are trembling, and saints are rejoicing. Even the proud Infidel, has been made to bow. One case I will mention. An individual manifesting in every possible way, hostility to the meeting, as it progressed, attended professedly to ridicule, to prevent good being done;—but, while thus employed, he was brought in the face of the whole congregation, to cry for mercy, and in a short time obtained a hope. It has been a protracted meeting of eight days. We enjoyed the labors of Bro. Baker, of S. Carolina, an Evangelist, who is going from place to place, where the Lord may call him, to preach to sinners.

About thirty, many of them the most *hardened* sinners, have been brought in. About fifty, deeply convicted, left crying for mercy—their language aloud is, "*Lord save or I perish.*" PRAY FOR US!"

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JUNE 26, 1833.

The painful duty devolves on us, of announcing to our readers, the decease of the publisher and proprietor of this paper, Mr. THOMAS T. SKILLMAN.

Mr. Skillman left this city on the 22d of April last for Philadelphia; whither he went as a commissioner from the West Lexington Presbytery, to the General Assembly of the Presbyterian Church. He reached home, with improved health, on Friday the 7th inst., a period when the Cholera, which has so desolated our fair city, was raging with its greatest fatality. He complained of slight indisposition the evening after his arrival, but was enabled to attend church on Sabbath morning. Soon after his return from church, he became alarmingly ill, and was evidently laboring under an attack of Cholera. A physician was immediately called in, and several other members of the Medical faculty were soon in attendance. But medical skill, and the assiduous attention of devoted friends, could not arrest the progress of the malignant disease. He expired about 1 o'clock on Monday morning.

When he first apprehended that the attack would prove fatal, he professed his entire willingness to submit to the will of God; assuring his afflicted wife, that death presented no terrors to him. And during the agony of the fearful state of collapse, he was heard to exclaim several times, in the language of the pious and afflicted Job, "Though he slay me, yet will I trust in him." Thus, in the triumphs of faith, and in the joyful anticipation of an eternity of blessedness at the right hand of his Heavenly Father, expired this man of God. When we took up our pen, we designed a brief sketch of his christian character. But we forbear. He needs no eulogy of ours. His christian virtues live in the memory of a vast concourse of friends, throughout the whole western country. His praise is in the churches. As the conductor of several religious periodicals, as a ruling elder in the church, as a generous, devoted friend, an upright, patriotic citizen, a firm, meek, consistent christian, his loss will be deplored. But his friends should not mourn as those who have no hope. He has only dropped the clogs of mortality, to enter upon a higher and nobler state of being.

☞ No paper has been issued from this office for the last two weeks. We presume no further apology will be needed for this seeming delinquency, than the account furnished in to-day's paper of the awful ravages of the Cholera in our city. We would state, for the information of our subscribers, that the publication of the Luminary will be continued as heretofore. No change will be effected in the principles or general character of the publication. The present editor has had the principal management of the editorial department of the paper for the last two years. His object shall be, while connected with the Luminary, to pursue the same general course which has heretofore received the extensive approbation of its subscribers.

THE CHOLERA.

In noticing the prevalence of this desolating scourge, in our paper of the 5th inst. we gave a complete list of the cases and deaths that had occurred in our city up to that date. The illness of some of the workmen in the office and the absence from the city of others, have prevented us from issuing a paper since that time. Within that brief period, the fearful pestilence has done a sad work of death. Many of our most respectable, intelligent, and pious citizens have fallen victims to the destroyer. The disease seems to have paid little regard to age, sex, or condition in life. Neither temperance, freedom from panic, nor robust health has afforded an immunity from the visits of the fearful malady. Such an aspect as our city wore during the prevalence of the disease, has never before been exhibited in this part of the world. Such scenes of heart-rending desolation and death as were continually presented to the view, we trust in God may never again be witnessed. We do not take up our pen to attempt a description of them. We have not, we never expect to have command of language adequate to the purpose. Such scenes must be realized, before any just conception can be formed of them.

We are gratified to be enabled to state, that during the prevalence of the disease, the Episcopal and M'Chord churches have been opened every day for public prayer. The former at 5 o'clock in the afternoon, the latter, at 8 o'clock in the morning. This regulation is still kept up. Surely every one who believes at all in the existence of a God, and in his ability to stay the ravages of disease, must feel that such a season is emphatically a time for prayer. It is the Lord who has smitten us, on account of our sins; and he alone can heal us. "Afflictions spring not from the dust; neither do troubles arise out of the ground." Will the people learn righteousness, from this afflictive dispensation?

The greatest praise is due to many of our citizens, for their disinterested and untiring labors among the sick and dying, during the prevalence of the disease. We observed some of them, day after day, on foot and on horseback, traversing the city, and penetrating the abodes of poverty and sickness, ministering to the wants of the distressed;—furnishing medicines, fuel, food and clothing, and often pouring the balm of sympathy into the bosoms of the bereaved and disconsolate. Such acts are truly noble, and above all praise. And those of our citizens who have been thus employed—and we rejoice to say that the number is by no means few—deserve the lasting gratitude of the community. May the luxury they have enjoyed, of "doing good," prove an abiding consolation to them through subsequent life. Those farmers, also, in the vicinity, who have generously furnished provisions for the city, free of cost, are entitled to the grateful acknowledgments of the community.

We are indebted to the enterprizing and industrious editor of the *Spirit of Washington*, for the following list of the individuals who have died of the disease, since its first appearance here. This list has been prepared with much care, from the returns made by the gentlemen who were engaged in furnishing it;—though we doubt not, that from the fact of more than half of the inhabitants being absent from the city at the time it was made out, it falls short of giving the full extent of the fatality. We entertain but little doubt, that the number of deaths in this city is at least 400;—one to every 15 of our population. And when it is recollected, that more than half of the inhabitants fled from the city, the mortality appears still more awful. The examination for the 1st ward was made by the editor of the Spirit of Washington; for the 2d, by Mr. Joseph G. Norwood and Mr. Alfred Hurt; for the 3d and 4th wards, by James E. Davis and C. M. Randall, Esqs.

CATALOGUE OF DEATHS.

[The marks s and " in the following list denote servants.]

WARD NO. 1.

Mrs. Bell at Mrs. Gatewood's
Thos. C. Blincoe
Mrs. Isabella Boswell
Mrs. Bridges
Mrs. Harriet Berryman
Dr. Joseph Challen
Benjamin Cobb
Wm. Dougherty
Major Michael Fishel
Mrs. Grinstead
Elisha Hunter
Mrs. Hutchinson
Willis Higginbotham
Moses S. Hall
Mrs. Jones ✓
Miss Elizabeth Kidd
Mrs. Archibald Logan
✓ Mrs. George W. Laudeman
✓ Joseph Laudeman
Mrs. Lewis Lookard
✓ Mrs. Lowry
✓ Mrs. Hugh Lonney
✓ Miss Patsey Rodden
✓ James F. Royle, infant
Miss Shields
2 daughters of Mrs. Sampson
John Stoddart
Mrs. Shinglebower
Samuel Thompson
Mrs. W. Thomas
Mrs. Ann Usher
Mrs. Williamson
Charles Winn

Coloured persons.

Emily s at J. C. Curle's
Henry s William Clark
Robert s do do
Letty s at A. Logan's
Allen s do do
Anna s at Mrs. Shields
Martha Ann s at Mr Goehegan's
George s of Wm. Morton
Mills s of W Dougherty
Ennis s of West's estate
Three hands at Boswell & Ater's fac'ry
Ishmael s of Mrs Meredith
Henson Brown, free
Edmund Bateman & his child, both free
2 hands of Wm. Warfield
Man and child of Mrs. Jones
Nat Washington, free
Sarah s at Mr. Winslow's
Joseph Curd, free
Amy s of James Royle

Whites, 34—Blacks, 25—Total, 59.

WARD NO. 2.

Mrs. Diana Ashton
Miss Peggy Ashby
John G. Ashby
J. C. Blades
Dr. J. Boswell
Mrs. Mary Ball
Mrs. Jesse Bunnell
Mrs. Mary Close
Frederick Field
Henry Guess
Robert Grooms
Dr. S. F. Hoagland
Rebecca Hudgens
Wallace Johnson
Mrs. Elizabeth January
Roger M'Graw
Mrs. John Murphy
Jane Monroe
W. C. Noke
Maria O'Haver
Mrs. Poston
Virginia Pinckard
George Roberts
Mrs. Benjamin Seeley
Dr. John Steele
William T. Smith
Mrs. Charles Scott
Matthias Shryock
Joseph Taylor
Miss Rosanna F. Tod
Mr. Thompson, stranger
Mr. White
Mrs. White
Mrs. Chas. Wickliffe sr.
Bayless Williams
Mrs Weible
Mons. Xaupi
Mrs. Elizabeth Young

At the Lunatic Asylum.

Edward Kindred, Madison county, Ky.
Ryland Randolph, Greensburgh, Alabama.
Philip Sumery, Logan co. Ky.; Susan Dougherty, Mason co.; Abigail Bateman, do.
Jesse Holtzelaw, Fayette co.; Mary Lemon, Harrison.
Fred. Jones, Fayette; Jane Holmes, Jefferson; Elizabeth Plummer, Scott; Susan Browning, Logan.
Jonathan Polk, Simpson; Dow Halfacre, Pendleton; Elizabeth Hunten, Logan; David Snow, Nashville, Tennessee; Darius Jackson, Fleming co. Ky.
Robison Coward, Jefferson; William Henson, Nelson; William Davenport, Mercer; Nelson P. Wilcox, Caldwell.
Jacob Cooper, Breckenridge; Modelina Miller, Spencer; Richard Pope, Logan county.
Charles Jackson, Shelby co. Ky.
John Mason, Casey, co. Ky.

Coloured persons.

Anne s. Mrs. Innis
Child " Mrs. Harper
Isaac " Mrs. Ridgely
Emily " Mrs Hawkins
Sally " Maj. Brooks
Alfred " J. W. Hunt
Fanny " do
Moses " B. Gratz
Lucy " do
Milly " do
Simon " do
Seley " do
Marshall " do
Henry " do
Three s J. Hamilton
Daniel " P. Bishop
Reuben " O. Keen
Jacob " do
Simon " Mrs Stilfield
Sawney " P. Bain
Sam " John Steele
Charity " Thos. White
Bill " W. Clark
Billy " C. Wickliffe
Harry " Offutt's estate
Bill " W. Hamilton
Ben Williams, free col'rd
Milly " R. Wickliffe
Judy " Mr. Talbot
Vincent " Mrs. Day
Sam " Mrs. Grimes
Rachel " W. Rockhill
Letty " A. Pinckard
Thornton " D. A. Sayre
Bob " J. Schooley
Sam " Capt. Fowler
Homer s Mrs Parker
J Madison s Mr Coleman

Whites, 38—Lunatics 25—Blacks, 40—Total, 103.

WARD NO. 3.

Miss Jane Anderson
Rev. Edward Ashley
Gen. Thomas Bodley
James B. Bodley
George Boswell
John G. Boyer
James Boyer
Mrs. Nancy Bailey
James H. Brown
Mrs. Ann Boyer
Mrs. Cooke
Mrs. Landon Carter
Mrs. Duvall
Joseph Ellison
James Fletcher
Francis Head
Mrs. Sarah Holloway
Mrs. Huston
John Harrison
Miss Haley
Betsy Landrum
James D. M'Intosh
Mrs. Nunin
Mrs. Orrick
Andrew F. Price
Mrs. Plunkett
Mrs. C. Richardson
Mrs. Steele
Mrs. Stone
Mrs. E. Stedman
Miss A. Stedman
Thomas T. Skillman
Mrs. Shelton
Harvey Seeley
Lewis A. Thompson
Mr. Talbutt
Richard Thompson
Mrs. Walker
Abraham Walker
Charles West
Mrs. M. Wainscott
Mrs. Weigart
Mr. Woodruff
Elizabeth Woods

Coloured persons.

J. Walker's Weir's fac'ry
Jack s do
Squire s do
Nancy s do
Nancy Hawkins, free
Grace Hutchinson do
Ben Carter s Mrs. Boggs
Wife of Ben Carter, free
Two children of do
Toney, free
Adam Graham, free
Betsy Tucker do
Mrs. Holmes do
Moses s Mrs Downing
Jeffrey s T. Layton
Gabriel s Alex. Gibney
Davy s John Robb
Harry s do do
Caleb s W. orton
Jonathan s do do
Sampson s Samuel Redd
Henry s do do
George s do do
Nancy Jackson, free
Esther s Mr. Head
Nancy M'Kee, free
Rhoda Ferrell do
Sally Elbert do
Andrew Prior do
John Sancho do
Bob Colerain s of Capt Fowler
Elsa s do do
Sam s do do
Daniel s Gratz & Bruce
Nathan s do do
Randall s J. Bruce
Daniel s Mr. Beach
Troy s Mr. Huston
F. Scott, free
Milly Scott, do
Servant of Susan Cooke
Amy s Thos. Smith
Fanny s Mrs. Mitchell
Child s Mr. Orrick
Henrietta s Mr. Oldham
Juba s J. Murphy
Henry s do do
Nelly s Thos Gibbons
Arabella Taylor, free
Charity s do do
Maria s Gen. Bodley
Abner s T. T. Skillman
Alley, s Mr. Hart
Jefferson s Mr. Weir
Julia Taylor do
Mary Well do
Eliza Davis do
Catherine s Mrs. Ridgely
Two s J. Brand

Whites, 44—Blacks, 61—Total, 105.

WARD NO. 4.

Rev. Mr. Bunch
Mrs. Brown
Mrs. Buckner
Jacob Cole
William Cook
Mrs. Cook
Mrs. M. Cornwall
Ann Crow
Sarah W. Craig
Susan D. Craig
Benjamin Careuff
Anthony Dumesnil
Mrs. Catherine Dumesnil
Miss Dowdell
Videl Davis
Adel Davis
Miss Polly Edger
William Frain
Lewis P. Garrett
George A. Garrett
Anthony Gaunt
John Griffith
Miss Elizabeth Hawkins
William Heydell
Mrs. Huggins
Dan'l. Hukle
Mrs. Hukle
Mrs. Thos. Hukle
Wm. Hudson
Mrs. Joseph H. Hervey
Mrs. Johnson
Thomas W. Jones
Mrs. Nancy King
Benj. Lloyd
Mrs. McCalla
Mrs. Myers
Mrs. Eunice McConathy
John Megowan
Mrs. J. G. Norwood
Infant child of J. G. Norwood
Robert Norris
Francis O'Neal
Mr. Pittman
Mrs. Peel
Mrs. Price
Capt. John Postlethwaite
Duncan Postlethwaite
Miss Maria Peck
Miss F. A. Patterson
Barnet Rucker
Mrs. Barnet Rucker
Vardy Renfro
Nathaniel Rutherford
Thomas Sprake
Mrs. Sprake
Capt Philip Spare
Mrs. Harriet Spare
Mrs. Sourbright
Lewis Sayre
Miss Nancy Thwaits
Wm. Tegway
James P. Tolbert
r. Van Horn
arnix Virden
Robert Wilson
Jacob Weigart
rs. Warner
Child of Derrick Warner
Francis Walker sr.
Mrs Walker
Francis Walker jr

Coloured persons.

Jesse at Mrs. Hunters
Woman at same place
Billy s Col. Combs
Maria s do do
Milley s J Postlethw't
Lewis s Mrs Meredith
Bryant Stone, a boy
Billy s E. Downing
Primy, free woman
Stephen s John Shrock
Friday s B G Thomas
Betty Young, free
Jim
Servant of D. Warner
Hannah Moore, free
Peggy Bush
Ambrose s Mr. Scott
Sandy, free
Milly s Col. Merrill
Serv. of A. F. Hawkins
Caroline s E. H. Drake
Maria s Green Pryor
Esther Oldham, free
John s Mrs. Frazer
Peter Ridgely free
Silvia s Mrs Mitchell
Benjamin s Mrs. Boggs
Delilah, free, and her two children
Harry Sikes, free barber
Rebecca Tunks, free
Samuel Mason, free
Hannibal Straws, free
Dangerfield s of Jesse Hampton
Child at Mrs. Mitchell's
William and Peter servants of Higgins & Richardson
Judith s W. H Rainey
Nancy s Mrs. Davis
Simon s Boswell & Ater
Lucy s W. S. Dallam at Col. Dunhams

Whites, 72—Blacks, 42—Total 114.

Total Whites, 188—Total Blacks, 168—Lunatics, 25
Aggregate, 381.

In addition to the above, we give the following list of deaths; most of which have occurred since the original publication of the above.

Maj. James A. Brooks, Mrs. Gerard M'Kinney, Mrs Rev. B B. Smith, William Douglass, (Theological Student.) Mrs. Bradley, Mr. Page, (Overseer at Boswell and Ater's Factory.) Elijah H. Drake, at the residence of his father in-law, Mr. C. Thompson, in the county. Maria, servant of Mrs. Coons. Boswell, servant of Patterson Bain. There have also been several deaths at Brand's factory.

The Cholera is raging, with considerable fatality, throughout this county, and indeed throughout almost the entire state, with the exception of Frankfort and Louisville. We have room only for a brief notice of those places where it has proved most fatal.

In Maysville the disease has greatly abated, though nearly the whole of the inhabitants have left the city. The number of deaths since the beginning is about 45. In Flemingsburgh it has been very fatal. In one family 12 out of 14, and in another 10 out of 14 died in 24 hours. In Lawrenceburgh, out of a population of about 200, 40 died in about 8 days. In Springfield about 30 deaths had taken place. In Georgetown the disease has abated. The number of deaths was 28. Lancaster has suffered severely;—on the 21st inst. there were 10 deaths. At Paris, Millersburgh, and the Lower Blue Licks, there have been many deaths. The disease is also prevailing, with great fatality, in the barrens of Green River. At Palmyra and Jackson, Missouri, the Cholera has been very fatal. We notice the death at the former place, of the Rev. Spencer H. Clack, a Baptist clergyman, and wife.

TO CORRESPONDENTS.—Owing to the temporary suspension of our paper, occasioned by the fatal epidemic by which our city has been visited, the favors of our Correspondents have greatly accumulated on our hands. We hope they will bear with us patiently. They shall respectively have a place in our columns as soon as practicable.

Campbellism, No. 10, X. Y., and *W. A. C.* are received; and shall be inserted.

SIMULTANEOUS EFFORT IN BEHALF OF SUNDAY SCHOOLS.—The Board of Managers of the American Sunday School Union, proposed in their last annual report, that a general, simultaneous effort should be made, on Thursday, the 4th day of July next, to explore every neighborhood in our land, with a view to ascertain to what extent suitable subjects for Sunday School instruction could be collected. In accordance with this proposition, the American Sunday School Union, at their late anniversary meeting, in Philadelphia, passed the following resolutions, which we hope will meet with that cordial and hearty response from every friend of Sabbath Schools in our country, to which it is so eminently entitled.

Resolved,—That the proposed general simultaneous effort on the 4th day of July next, to visit and invite all suitable subjects of Sunday-school instruction to attend at some appointed place on the succeeding Sunday, (July 7th,) be commended to the ministers of the Gospel, and the superintendents, teachers, and other officers, and friends of Sunday-schools, and Sunday-school societies of every denomination. for prompt and complete execution.

Resolved—That the evangelical churches of this country are solemnly bound to furnish the means of suitable religious instruction to all persons, children and adults, who need and are willing to receive it, and that such provision should be made in sufficient season to meet the result of the effort proposed to be made on the 4th day of July next.

PRISON DISCIPLINE SOCIETY.—The annual meeting of the Prison Discipline Society was held in Boston, on the 4th inst. Addressess were delivered by the Hon. Francis C. Gray, Rev. Mr. Braman, and the Hon. Edward Everett.—A collection was taken up in aid of the Society.

NATIONAL TEMPERANCE CONVENTION.—This highly important Convention assembled in the city of Philadelphia, pursuant to a previous recommendation of the American Temperance Society, on Friday, the 24th ult. The Convention met in the Hall of Independence; and continued in session till the evening of the following Monday. The whole number of delegates present was 373; of whom 10 were from Kentucky, and one from the British and Foreign Temperance Society. The Convention was organized by the election of the following officers:

President.—Hon. Reuben H. Walworth, N. Y.

Vice-Presidents.—1st. Robert Vaux, Pennsylvania; 2d. John Tappan, Mass.; 3d. Hon. Timothy Pitkin, Con.; 4th. Hon. P. D. Vroom, N. J.; 5th. Hon. W. Hall, Del.; 6th. John C. Herbert, Md.; 7th. Col. Lumpkin, Georgia; 8th. Dr. Wm. M'Dowell, S. C.

Secretaries.—Hon. Mark Doolittle, Mass.; Rev. John Marsh, Conn.; Mr. John Wheelwright, N. Y.; Dr. L. A. Smith, N. J.; Isaac S. Lloyd, Penn., Judge Darling, do.; Rev. Robert Breckinridge, Md.; Mr. Lathrop, Ohio.

Messrs. Justin Edwards, S. K. Talmage, Chas. Griswold, Hugh Maxwell, Amos Twitchell, Edward C. Delevan, and Gerrit Smith, were appointed a committee to arrange business for the consideration of the meeting.

DEBATE ON COLONIZATION.—We learn from the Boston papers, that a public debate, involving the principles and operations of the American Colonization Society, has recently taken place in that city. The disputants were Professor Wright, of the Western Reserve College, Ohio, and Robert S. Finley, Esq. formerly of Cincinnati. The Rev. Dr. Dana, of Newburyport, presided during the discussion. The audience is said to have been very large and respectable.

We exceedingly regret that the following article reached us too late for our last paper.—We would earnestly recommend to those churches which have not, in compliance with the resolution of Presbytory, observed a day of fasting, humiliation, and prayer with reference to the visitation of Cholera, and the spiritual declension among us, to set apart a day for that purpose as soon as it can conveniently be done. If ever a suitable time existed for deep humiliation before God and fervent, persevering prayer, this is that time. The Lord evidently has a controversy with us. Who will stand in the breach!

For the Western Luminary.

Extracts from the Minutes, passed at the late meeting of the West-Lexington Presbytery.

The Rev. Mr. Eastman, Agent of the American Tract Society was heard in relation to the objects of his agency; and especially on the growing demand for increased action on the part of ministers and people, in furnishing not only our own land, but many foreign lands with the tidings of salvation, through the instrumentality of Tracts.

Whereupon; The following resolutions were unanimously adopted, namely:

Resolved, That the evidence of the usefulness of religious Tracts in heathen lands which is communicated by American Missionaries, calls for devout gratitude to God; and that the increasing demand for them in China, and Burmah, and Bombay, and in Western Asia, and at nearly all the other stations occupied by our different Foreign Missionary Societies, should incite christians to make the most vigorous exertions to supply the whole field now opening in the Providence of God for the diffusion of the Gospel in Foreign lands, through the medium of the Press.

Resolved, That while we rejoice in the successful efforts of the American Tract Society in raising $10,000 for Foreign distribution the last year, we believe, that what has been done is but a mere beginning of a great enterprize; and that we cordially approve of the resolution of the Committee to raise $20,000 for the same object the ensuing year; and that we will recommend to the churches under our care to co-operate vigorously in this work.

Resolved, That every clergyman of this Presbytery, be enjoined to report at the next meeting of Presbytery, the condition of the respective Sabbath Schools in their congregations; where they *exist*—and where they *do not*; the cause of their having no such School.

Resolved, That each Session within our bounds, be, and they hereby are requested to report to the Presbytery, at its next meeting, whether the Catechisms of our church are attended to in their churches, and if not, why?

Resolved, That in view of the near vicinity and terrors of the Asiatic scourge, the Cholera, and also of the spiritual declensions in the churches of God under our care, it be and it hereby is earnestly recommended to the churches within our bounds, to observe a day of fasting, humiliation and prayer, before Almighty God, on these deeply interesting and important subjects; and that the 3rd Thursday of June, (20th inst.) be appointed for these purposes.

Attest. **J. T. EDGAR**, *Stated Clerk.*

ACQUITTAL OF THE REV. E. K. AVERY.—We learn from the Providence Journal that the cause of the Rev. E. K. Avery was submitted to the Jury on Saturday evening, at half past seven o'clock.—At twelve o'clock on Sunday noon, the Jury returned into Court after an absence of sixteen hours. In a few moments the prisoner was brought in.—He walked with a firm step and took his seat at the Council table, with his usual collectedness of manner. The Court were retained some minutes, owing to the absence of Mr. Randolph, who was at the time in Church. During this period of painful suspence, a silence almost death-like pervaded the whole Court House, which was crowded to excess.

Mr. Randolph having appeared, the prisoner was directed to look upon the Jury; and the Foreman, on the question being put, 'How say you do you find the prisoner guilty or not guilty?" responded 'Not guilty.'

The cheek and brow of Mr. Avery became instantly and violently suffused; he leaned his head on his right hand, raised his spectacles, and wept. His hand was clasped firmly by the Rev. Mr. Palmer, who accompanied him into Court, and sat close by his side during this awful crisis.

There was not the least exhibition of feeling on the part of the spectators. They retired in order and quietude.

Mr. Avery was conducted out of Court on board a schooner which was prepared for his reception, and in which he embarked for Bristol.

THE REV. MR. AVERY.—We are informed that the committee of the Methodist Conference appointed to investigate the subject, have after a thorough investigation unanimously reported that they consider the Rev. Ephriam K. Avery, to be innocent not only of the murder with which he was charged, but of all suspicion of criminal or illicit intercourse with the deceased Sarah Mariah Cornell.—*Boston Atlas.*

FOREIGN NEWS.

By an arrival at this port, London papers have been received to the 15th of May.

They bring us the long expected plan of the British Ministry for the abolition of slavery in the West Indies. If we may believe some of the London papers, the plan gave almost universal dissatisfaction. It does not go far enough for the immediate emancipationists, while the merchants assert that it is impracticable, and will destroy commerce.

From Portugal the news is of great interest. An insurrection in favor of Don Pedro had taken place at Figueira, which was completely successful; and at Lisbon the cholera was committing great ravages.

The differences between Turkey and Egypt may be regarded as settled. A commercial letter from Constantinople of the 17th of April says: "The Sultan has been obliged to yield to hard terms; he cedes to Mehemet Ali the Pachaliks of Acre, Tripoli, Damascus, and Aleppo, as well as the districts of Adana and Taurus. With respect to the latter, however, the question is not yet quite decided. Ibrahim's troops have begun their retrograde march."

A telegraphic despatch received at Paris from Blaye, May 10th, says: "Madame the Duchess of Berry was safely delivered of a daughter this morning, at half past three o'clock. The mother and the infant are well; only the little girl is somewhat feeble. The Duchess is full of maternal affection. She declares that she will not have a nurse. Just before her delivery she declared that the father of the child is Count Hector Luchesi Palli, Prince of Compo Franco, Gentleman of the Chamber of the King of the Two Sicilies."

In the British House of Commons, on the 8th of May, Lord Morpeth obtained leave to bring in a bill for removing the disabilities to which Quakers and Moravians are subject from their objection to take oaths. At present, they cannot hold office under Government, or serve on juries in criminal cases.

Murders and the other atrocities connected with Whitefootism, continued to prevail in various parts of Ireland.

An awful explosion in a coal mine belonging to Lord Ravensworth, about 5 miles from Newcastle, instantly killed forty seven persons, and many received severe fractures and contusions.

The influenza has made its appearance in Sweden. An official medical report from Malmoe states that one hundred and eighty persons in that place have already been attacked by it.

The influenza prevails to a great extent in Paris, but in a milder form than in London.

Accounts from Copenhagen of the 20th of April, state that the influenza was raging in that capital, almost every family having been attacked by it.

The French papers announce the discovery of an extensive conspiracy against the Sardinian Government, in the districts of Savoy and Piedmont, and state that arrests had taken place in consequence, both at Turin and at Genoa. The same accounts ascribe the movement to French political agents from Grenoble, and other parts of the French frontier.—*N. Y. Obs.*

The Influenza—The White Cholera.

The latest number of the London Medical and Surgical Journal says: The epidemic has nearly disappeared in the metropolis, perhaps in consequence of the vast change that has taken place in the weather during the last week. The heat was 70 deg. in the shade last Saturday, but has since decreased. The disease rages, however, in the north of England, and has appeared in Dublin; the vulgar call it the "White Cholera," and suppose it to be a forerunner of the blue disease. Notwithstanding the warmth of the weather, the diseases of the throat, wind pipe, and lungs, are still prevalent.

Influenza in Dublin.

The Dublin Register of May 1st says: The Chief Justice of the King's Bench, the Chief Justice of the Common Pleas, the Attorney-General, Mr. Justice Jebb, Mr. West. K. C., Mr. Richards, K. C. and several barristers were prevented from attending the courts yesterday, being affected by the prevailing influenza.—Forty-four of the police were returned yesterday to the head office, as being rendered incapable by the prevailing influenza from attending their duties.

Ravages of the Cholera at Lisbon.

A letter dated Lisbon, April 27th, says: "Politics have almost lost their accustomed influence upon the public mind, excited as is at the present moment by the awful devastations of the cholera. Numbers are daily carried to the hospital, in a manner that is disgraceful to a civilized nation. They are conveyed upon a sort of hand-barrow raised upon the shoulders of unpaid gallegos, forced to this task, and exposed to the view of every body passing, and often to the direct rays of a burning sun, and this, perhaps, for the space of two, three, four or five miles. From Saturday last, up to the present time, the disease has greatly increased.

Mr. Philips, the British Vice Consul for Belem, lost his mother and two sisters, who were all buried in the evening in one grave in the same burying ground. Mr. Philips and a niece, daughter of one of his sisters who died, (widow,) alone escaped. It has raged chiefly near the shore of the Tagus, from a little beyond Belem up to the fish market in Lisbon. Belem has hitherto suffered most severely, among respectable families as well as among the poor and destitute. It has got into a convent of nuns called the Selices, and among a religious order of men who occupy the palace of the Necessidades: it has also commenced its ravages in the prison called Cova de Mouro.

SUMMARY.

DESTRUCTION OF THE STEAM BOAT LIONESS BY GUNPOWDER—*sixteen lives lost.*—On the 19th ult. the steam boat Lioness was instantaneously destroyed by the explosion of gunpowder, while in the Red river, on her passage from Alexandria to Nachitoches, in Louisiana. No less than sixteen lives were lost by this melancholy occurrence—besides a long list of wounded. Among the deaths, is that of the Hon. Josiah S. Johnston, late a Senator from Congress in Louisiana.

ANOTHER STEAMER BURNT.—We learn from the Nashville Banner, that the steam-boat FORESTER was destroyed by fire, on the 28th inst. while on her way up from Cumberland, a few miles from Clarksville. The flames are said to have been communicated from the cooking stove, and were not discovered until to late to check their progress. The greater part of the cargo, consisting of salt, was consumed; but no lives were lost.

TEMPERANCE CONVENTION, AT LEXINGTON.

Owing to the prevalence of the Cholera in and around Lexington, the Executive Committee of the Kentucky Temperance Society have determined to postpone, *for the present*, the proposed Temperance Convention, at Lexington, on the 26th inst. If the Cholera should subside, and other circumstances be favorable, the recommendation will probably be renewed during the summer.

Those editors who copied our former advertisement, will confer an additional favor by publishing this notice.

T. A. MILLS, Cor. Sec. K. T. S.
Frankfort, June 15, 1833.

From the New-England Christian Herald.

THE MISSIONARY'S FAREWELL AT THE GRAVE OF HIS WIFE AND CHILD.

Written at the departure of Rev. M. B. Cox to Liberia.

Once more, 'neath autumn's moaning blast
I seek thy lowly bed,—
And is this gush of tears, *the last*,
I o'er this turf must shed!
Seasons shall change, and years depart,
Yet none may here recline,
To 'grave thy memory on his heart
With such a love as mine.

Bound in a dark and heathen clime
For my Redeemer's sake,—
What tides of sympathy sublime
At thy blest image wake!
Thy tender care, thy fearless trust,
Thy fond, confiding tone;—
Yet what avails,—since thou art dust
And I am here *alone*.

And thou, sweet infant, slumbering nigh,
How beautiful wert thou,—
Thy mother's spirit in thine eye,
Her smile upon thy brow,—
A little while, thy rose-bud light
O'er my drear path was shed,—
A little while,—then came a blight,—
And thou wert of the dead.

I go,—my best belov'd,—farewell!
Borne o'er the faithless sea,
When the wild waves like mountains swell,—
I will remember thee;—
Thy meekness 'mid affliction's strife,
Thy lifted glance of prayer,—
Thy firmness 'neath the storms of life,
Shall be my pattern there.

And when on Afric's bleeding breast,
The scorn'd of every shore,—
The chained, the trampled, the opprest,
Salvation's balm I pour,—
Thy zeal, that for a Saviour's name
Beam'd forth with cloudless ray,—
Like ancient Israel's pillar'd flame,
Shall cheer my pilgrim way.

If toiling 'mid that sultry glade,
The spoiler's voice I hear,—
Or 'neath the palm-trees murmuring shade
It hoarsely warns my ear,—
Then may the faith that fir'd thine eye
'Mid pangs untold and strong,—
My dying pillow hover nigh,
And teach the triumph-song.

L. H. S.

For the Western Luminary.

LETTERS FROM THE PACIFIC.---NO. 3.

South Pacific; on board the Missionary Packet.
S. Lat. 16°.—*W. Long.* 135°.—*Oct. 10th*, 1832.

MR. THOS. T. SKILLMAN:

Dear Sir,—In reference to the Marquesas Islands, the brethren in the Leeward Islands referred us to the Missionaries of the Georgian group for consultation and advice, because the efforts which have been made to prepare the way for the gospel in those Islands, have been made by the brethren in the Georgian group. Accordingly Aug. 27th, we bid farewell to the brethren of Huahine, and on the 30th reached Tahiti, and cast anchor in Wilkes Harbour, or Papeete. Mr. Pritchard received us with much cordiality, and while we stayed, did all in his power to promote the objects of our expedition. According to arrangements made, immediately after we arrived, the brethren assembled Sept. 4th, at Mr. Pritchard's Station, to have a joint interview with us.

Mr. Nott, one of the pioneers who entered the field in 1797, was called to the chair; and the meeting was opened with prayer by Mr. Davies, one of the first reinforcement who reached the islands in 1801. A mission to the Marquesas Islands was the main topic of consideration.

We stated very freely and fully the various steps taken by the American Board during the last three or four years with a view to send the gospel to those Islands, that they had at length sent out missionaries designated for that field; and that the Sandwich Island Mission at their last annual meeting, impelled by the instructions of the American Board by the tone of the American churches, and by the prospect of extending the waters of life to those who are ready to perish, had actually appointed four of their number (viz. Messrs. Armstrong, Tinker. Dr. Chapen and myself) to go and set up the standard of the cross in those Islands, provided the way was open.

On their part, the brethren recounted the efforts which the London Missionary Society had made to introduce the gospel in that field, that in 1797 Mr. Crook had been stationed on Tahuata one of the Marquesas Isles, where he resided about 12 months; when he visited Nuuhina to see if the prospect of introducing the gospel there might not be more favorable than at Tahuata. After remaining there a few months he went on board a ship with a view to return to Tahuata; it being driven out of its course, he went to England. The circumstances under which he had laboured had been so discouraging that when he returned to the Pacific, he took up his residence at Tahiti. No further efforts were made till 1825, when Mr. Crook conducted thither three Tahitian teachers; their prospects were at first encouraging, but the violence of the people at length compelled them to return. They were succeeded by two others who were compelled to leave in 1828.

In 1829 Messrs. Pritchard and Sympson visited those Islands, the latter of whom had been sent out by the London Missionary Society with a view of being located there. The turbulent conduct of the natives was so alarming, during the short period they were ashore, that they deemed the establishment of a European mission there utterly impracticable, and leaving two native teachers at Uapou they returned. In the month of June 1831, Mr. Daeling visited those Islands again, and found the people so much more favorably disposed than at any former period,—that on his return, the mission requested the London Society to send out *six laborers* to enter upon the field.

After looking deliberately at the whole subject, the brethren were of opinion, that the *six* missionaries referred to would not be sent, since before the letter requesting them should arrive, the L. M. S. would know that American missionaries were already on their way to the Pacific, designated to the Marquesas Islands. They are strengthened in this opinion by the consideration that the L. M. S. already occupies a field larger than it can adequately supply, and also that young men entering the ministry in England are very backward in offering to become missionaries, especially to the Pacific Isles. But even if the society should attend to their request, they think it altogether improbable that more than two would be sent. In the present state of the case they did not feel at liberty totally to relinquish the field, they therefore passed the following vote.

"*Resolved*, That our American brethren be recommended to wait till we hear from England on the subject of the Marquesas Mission, but if this be impracticable, that they occupy *one group* of the Islands, leaving the other for our Missions, should any be sent to that field of labor; and further, in case none be sent, that they should occupy the whole.

G. PRITCHARD,
In behalf of the Brethren.

Tahiti, Sept. 4th, 1832.

Subsequent to this meeting, while visiting the brethren at their respective stations on Tahiti, and Eimeo, we conferred freely with them on this and other important subjects. From the constant tenor of their remarks, it was manifest that the above resolution would not have contained the shadow of a barrier in our way, had they not been apprehensive that their Society might charge them with relinquishing a field of labor too hastily. They seemed constantly *to take it for granted that we would proceed immediately to occupy the field*. Whatever obstacles, arising from the prior efforts of the London Missionary Society, might formerly have lain in the way of the American missionary in regard to that field—it is manifest that *none* now exists. The Georgian missionaries feel that they have rolled the burden from their shoulders upon ours, and we feel that with the American churches rests the responsibility of sending the gospel to that people. We expect in a few days to survey those Islands to consult with the people, and learn as far as practicable their real character and condition. We shall also probably make some preliminary arrangements relative to the speedy establishment of a mission among them.

When I commenced writing to you, I intended to have given you a more full account of the condition and prospects of the mission in the Georgian and Society Islands. But on considering the subject, I find that to communicate to you the same impressions which I have received, would require me to write more than my time will allow or you perhaps would have patience to read. Besides it is peculiarly difficult to speak so as to be understood while describing a people just emerging from the lowest depths of degradation. No one can contemplate the effects of the gospel in these Islands, without exclaiming with gratitude "What hath God wrought!" Idolatry with its horrid rites is abolished. The obscene Areoi Society is dissolved—Infant murder has ceased—Wholesome laws are enacted—The flagitious and violent are restrained—The people are taught to read—The words of Eternal Life printed in their own tongue are put into their hands—The glad tidings of the gospel are proclaimed—The whole population profess to believe that Jehovah is the true God—and some give evidence that they have been washed in the blood of Jesus. Yet to give you a complete view, many *dark shades* must be inserted; the omission of which, in every description I have met with, leaves a picture of which no original can be found in the Islands. It is surely to be regretted that the churches, by forming too high an estimate of what has been effected among the heathen, should cease to make such efforts in their behalf as their perishing need demands.

Once the people sought the Scriptures with astonishing eagerness, now they treat them with lamentable indifference, even professed christians frequently omit to read them in family worship. To enkindle again a desire for reading, the publication of a periodical was attempted, but fell through with the first number.

Intemperance is a crying evil in the land. Parental authority is unknown. Queen Pomere Vahine I, the sovereign of the Georgian Isles, exerts a demoralizing influence equalled only by her power. The missionaries feel that they have made only a beginning, and that unless they receive *help from on high*, all must yet come to desolation. While we labour, sir, for the salvation of these Islanders, we wish the churches at home to know the real condition of the people and the trials under which we labor, that they may sympathize with us and plead fervently on our behalf. Yours truly,

W. P. ALEXANDER.

AMERICAN TEMPERANCE SOCIETY.

Abstract of the 6th Report, prepared for the New-York Observer.

In the last two Reports of this Society, the following truths were established: viz. Ardent spirit, as a drink, is not needful, or useful; it is poison which injures the body and the soul.—It deranges healthy action, and disturbs the functions of life; it blinds the understanding, sears the conscience, pollutes the affections, and hardens the heart; it leads men into temptation, and gives to evil peculiar power over their minds; it impairs, and often destroys reason; it tends to bring those who use it to a premature grave, and to usher all, who understand, or have the means of understanding its nature and effects, and yet continue to drink it, or to furnish it to be drunk by others, into a miserable eternity.

In view of these truths the following conclusions were drawn: viz. To drink ardent spirit, or to furnish it to be drunk by others, is a sin, in magnitude equal to all the evils, temporal and eternal, which flow from it; and the men who continue to do either, will, at the divine tribunal, and ought, at the bar of public opinion, to be held responsible for its effects; and to the pauperism, vice, sickness, insanity, wretchedness and death which are occasioned, they are accessary, and as such will be treated when every man shall receive according to his work.

It was mentioned the last year, that the fourth report had been republished entire in England, that ten thousand copies of it had been printed in this country, and also an edition in an abridged form of 10,000 copies more. Since that time, 5,000 copies of the entire report have been printed and of an abstract of it 170,000 copies. A second edition of it has also been published in England. Of the fifth report, there have been published entire 14,000 copies, and of that part of it on the immorality of the traffic in ardent spirit, 40,000 copies, making in all of the entire reports, and parts of them, published in this country, 250,000. This report has also been republished in England, under the supervision of the British and Foreign Temperance Society. As the first three reports were out of print, and were often called for, the Fourth report contains a history of the Temperance reformation from its commencement. That report and also the Fifth are constructed, not on the plan of being merely annual or temporary reports, detailing local operations, but on the plan of being general and permanent documents, developing great principles, and embodying facts of permanent interest, and of high importance, in all ages and to all countries. The fifth report is a continuation of the fourth, and is paged accordingly, for the purpose of their being bound together. Both are stereotyped and can be furnished in any quantity. The Sixth report is a continuation of the other two, is constructed and paged on the same plan and for the same purpose.

The committee have appointed two additional agents during the past year, Mr. Charles Yale of the state of New-York, and the Rev. John Marsh of Connecticut, both of whom have entered upon their duties. Mr. Yale is now on a tour through the Southern and Western states.

The New-York State Temperance Society have published during the year, 10,000 copies of their report, and of the Temperance Recorder, a valuable monthly paper, 723,000 copies, of which number about 600,000 have been distributed gratuitously.

Many of the State societies, and several of the county societies, have also, during the past year, employed agents, and with the most gratifying success. The number of members of Temperance societies has, in many cases, been doubled, and in some increased more than fourfold. Living agents and the press, operating on the whole mass of mind, aided by visible, united example, are the divinely appointed instrumentality for the illumination and revelation of the world; and never has there been a specimen of more triumphant progress, or an exemplification of the powers of combined moral effort, which, as a precedent, in its application to the human family, may be more important than that exhibited by the Temperance reformation. It is even now often quoted throughout Christendom, as a standing demonstration, that what needs to be done in our world, and what ought to be done through grace, *can* be done; and all that is needful is wise, united, energetic, persevering, benevolent action in dependence on God, to secure under Him glorious and everlasting success. It has awakened new confidence in millions of hearts, and nerved with new vigor millions of hands. For the extermination of deep and wide-spreading evils, it has drawn forth from millions, with a firmer purpose and more unfaltering tongue, the declaration, "*I will go, in the strength of the Lord God*, making mention of his righteousness, and his only."

In September, the committee issued a circular, recommending simultaneous Temperance meetings in every part of the country, on the 26th of February. This document was extensively circulated, and was every where hailed with joy by the friends of temperance. It was also forwarded to the British and Foreign Temperance Society, and measures were promptly taken by them to secure simultaneous meetings at the same time, for the same purpose. Many looked forward to the 26th of February as an era in the history of the Temperance reformation. The prospect of beholding friends of humanity, without distinction of name, party, sect, or country, assembling at the same time, for the same high purpose of uniting their energies for the moral emancipation of the world, was indeed a noble, a sublime spectacle; so novel, and at the same time so grand and imposing, as to awake in many a bosom new anticipations; and raise from many a heart more fervent aspirations to the author and finisher of all good, that He would grant to the enterprise his gracious benediction, and hasten the time when men of mercy and of might throughout the world, shall simultaneously assemble, and with united hearts, before the throne of the Eternal, in his strength, unite their hands and all their power of body and mind in one grand and overpowering effort for the salvation from sin and death of the whole human family.

On the 5th of November the Secretary of War issued from the war office an order for abolishing the ration of ardent spirits in the army. This change had been for some time anticipated, and by none perhaps, more earnestly desired than by many of the officers of the army, and few orders have ever issued from the War department more grateful to the people. The author of it will long be held in grateful remembrance, and will be noted in the future page of history as a benefactor of his country.

A distinguished officer in the U. S. government informed our Secretary that the celebrated author of the Declaration of American Independence, after long and painful experience, in the discharge of his arduous duties as chief magistrate of the nation, said with great emphasis: "The habit of *using ardent spirit*, by men in public office has occasioned more injury to the public service, and more trouble to me, than any other circumstance which has occurred in the internal concerns of this country, during my administration; and were I to commence my administration again, with the knowledge, which, from experience I have acquired, the first question which I would ask, with regard to every candidate for public office should be '*Is he addicted to the use of ardent spirit?*' "

This question now, by those in power who regard the public good, often *is* asked. And it will be asked with greater and greater frequency in time to come. Men will not trust their money, their children and their lives, with poisoned men, or make them the guardians in any department of their rights. Experience and observation will affect them as they did that keen observer of men and things, who would make it the first question—"*is he addicted to the use of ardent spirits?*" If so, and they trust him with great public interests and meet with trouble, they will meet with what might and ought to have been their expected reward. Can a man take fire into his bosom and his clothes not be burned?

A soldier in the last war, once a sober and respectable man, by daily taking a little ardent spirit, acquired an appetite for it. That appetite he gratified, and under its influence deserted. He was taken and condemned to die. Just before his death he said to the officer who visited him, "I owe my death to ardent spirit. It has ruined me. I never violated the orders or broke the laws, except when I had been drinking. I am now to die, and this it is which has killed me. And now, if I could only get a draught of it, I should care nothing about death." And said the officer, in relating the case to our Secretary, "he actually plead for whiskey while they were taking off his fetters for execution, with as much earnestness as a sinner ever plead for salvation" He was furnished with a pint, and under its influence he was plunged into eternity, with the all-consuming appetite strong in death.

In the month of October the committee of the N. Y. City Temperance society applied to our Secretary to assist them in completing a thorough Temperance organization of that great and powerful city. A society was organized in every ward, and a committee appointed in each, of from 30 to 60 men. A map of each ward was procured, the ward divided into districts, and each district committed to the care of some member of the committee who engaged to visit every family, put into it a Temperance circular, and invite its members to join the Ward Temperance society. To a considerable extent this was done before the 26th of February. On that day one of the largest and most interesting meetings ever known in the city was holden at the Chatham st. chapel, and was addressed by a number of distinguished citizens with great power and effect. From the report presented on that occasion it appeared, though only partial returns had been made, that the number of members was from 15,000 to 18,000, and that they had more than doubled during the past year. The work is still going forward and could an agent of the right character be permanently employed in that city, and a system of effort be pursued to put information on this subject into every family, the work of moral reform, so happily begun, might by the divine blessing be carried forward to a triumphant consummation, and from the fountain of wealth and influence, streams of life and salvation be poured over our whole country.

Early in February our Secretary visited the city of Washington. He was cordially welcomed by many members of Congress and others, and at the special request of numbers of both Houses addressed them on the Sabbath, in the capitol, on the subject of Temperance. The subsequent week, the House of Representatives liberally granted the use of their Hall, for the purpose of holding a Congressional Temperance Meeting. This meeting was numerously attended by members of Congress, citizens and strangers, and produced a highly satisfactory effect.

On the 26th of February, a meeting of members of Congress was holden in the Senate chamber, for the purpose of forming a Congressional Temperance Society. After discussion and deliberation a Society was formed on the basis of entire abstinence from the use of ardent spirit, and, from the traffic in it, called THE AMERICAN CONGRESSIONAL TEMPERANCE SOCIETY.

At this meeting, and also at the previous meeting, in the Representatives Hall, the high responsibility resting upon members of Congress and upon all men in public office, was exhibited in strong and glowing colors; and also their duty to set an examble of *moral purity*, as well as integrity, an example which the people may safely follow, and which will make rulers, what alone they were designed to be, ministers of God for good to the people. And the Committee cannot but expect from this high patriotic example, most extensive and beneficial results. The rulers of a great nation, in the halls of legislation, recognizing their high moral obligations, and forming themselves into an association for the purpose of doing good by example and kind moral influence to their country and the world, is indeed a noble, a sublime spectacle, and worthy of imitation by the rulers of all States and nations on the globe, and one which we trust will be speedily and extensively followed.

On the 15th of March a similar society, on the same plan, was formed at the State House in Boston by members of the legislature of Massachusetts. His Excellency the Governor, is President; his Honor the Lieutenant Governor, and the Speaker of the House are among the Vice-Presidents, and many of the legislature have already joined the society. It has already accomplished much good, and let a similar society be formed in the legislature of each state, and the same spirit be acted out in all the departments of life, and that foulest and deepest blot upon the human character, and that most dismal, withering blight of human hopes, that mighty obstruction to the efficacy of the gospel, to the intellectual elevation and moral purity of man will be no more.

Much, very much compared with the time, and the means employed, has already been accomplished toward this infinitely glorious result. The attention of a great portion of the world has been directed to this subject, and multitudes have inquired with regard to ardent spirit, "Is it right for me to drink ardent spirit?

Two millions in our country and multitudes in other countries, who have examined this subject, have answered, NO. A million have united in Temperance Societies, and pledged themselves not to use it, or to furnish it, and in all suitable ways, to discountenance the use of it throughout the community. The number of these societies in the United States exceeds five thousand, and more than twenty of them are State Societies, at the head of which in many cases are the first men in the community. More than two thousand men have ceased to make it, and more than six thousand have ceased to sell it More than seven thousand vessels now float on the ocean that do not carry it, and though they visit every clime and at all seasons of the year, make the longest and most difficult voyages, and not unfrequently circumnavigate the globe, the men are uniformly better, in all respects, than when they used it. Seventy five out of ninety seven vessels from New Bedford, sail without it. It has become common; and so great is the increase of safety to the property in such cases, that insurrance companies find it for their interest to insure those vessels that carry no ardent spirit, at a less premium than others. And, says the English Temperance Magazine and Review, —"We did hope that our country might be the foremost to set an example to the world in this respect. But we have been disappointed. America, that country which has just sprung into existence, and which those who have so industriously flattered our self love, have done all in their power to teach us to despise, has stepped before us. Not only are ships which are sailed on temperance principles in demand by merchants, but the rate of insurance has been so much lowered on them, that a merchant in Liverpool sailing a vessel to New York, would save a considerable sum, by effecting the insurance in New York rather than in Liverpool, so that the road of virtue is the way to wealth, as well as to happiness;—however grating it may be to our feelings, we must follow in the wake of America."

The Washington County Post says that Hezekiah Shepherd, his wife, mother, and infant child, colored people, left that village (Salem, N. Y.) on the evening of the 6th inst. for Liberia, in Africa. They are sent out by the Washington County Colonization Society.

A letter received in Charleston, dated Matanzas, April 24, speaking of the Cholera, says: —"The estates are now taking their turn. The Destino has lost 24, and Bellchassi 26; Lacruz 30 in three days; Sebastian Hernandes, 44; Domingues, 46. Those are all near town. I am credibly informed, with name and date, that some estates have lost all, and fired the negro houses for a funeral pyre."

NARROW ESCAPE.—We learn, says the Keeseville Argus, that on Monday last, during the freshet, while W. Gilleland, Esq. and daughter were standing in his saw mill, on Little Salmon River viewing the "movement of the waters," the dam gave way and so suddenly swept the mill from its foundation as to preclude the possibility of their reaching the shore, and they were, with the mill, dam, logs, floodwood, &c. precipitated down the stream—the mill keeping erect until it came in contact with the bridge, when it fell, and with the accumulated mass was borne into the Lake, a distance of more than an hundred rods. A boat was immediately despatched, and it is with great satisfaction we add, Mr. G. and daughter were rescued from their perilous situation, having received but slight corporal injury.

A committee of vigilance appointed at Whitesborough, to investigate the disappearance of young Frothingham, supposed to have been murdered, have made a report, in which, though still expressing apprehensions that the youth has been killed, they say, that no trace of him, nor of those, if any, who have done him violence, can be found.

A CARD.

M. Q. ASHBY,

IS now opening a general assortment of *New Goods*. purchased in Liverpool, New-York, Philadelphia and Baltimore, upon the best terms; embracing

DRY GOODS,
Hardware, Queensware, &c.

Whole setts of DINING and TEA-WARE, uncommonly nice of pattern. All of which he is disposed to sell at *Wholesale* and *Retail*, upon accommodating terms.

Also—100 *Bbls. Goose Creek Salt,*
Spun Cotton of the best quality.

Buyers are respectfully invited to call at his store on Main street, opposite the U. S. Bank.

Lexington, Ky. June 4, 1833—48-3t.

New Drug and Chemical STORE.

GEORGE W. NORTON,

WHOLESALE & RETAIL DRUGGIST,
Opposite the Library, Main-Street, Lexington, Kentucky,

IS NOW receiving from *PHILADELPHIA* and *BALTIMORE*, an extensive Invoice of

FRESH MEDICINES.

The stock, consisting of near 100 packages, includes a general assortment of *Drugs, Medicines, Patent Medicines, Paints, Dye Stuffs, Surgical Instruments, Glass-Ware, Perfumery, &c.*

From the pains he has been at in selecting the best of every article. together with his exertions to please, he hopes will secure him a share of public patronage.

Physicians and others are respectfully invited to call and examine his stock.

☞All orders from Physicians and dealers in Medicines will be thankfully received and carefully attended to.

Physician's prescriptions neatly and accurately compounded.

☞Medicines delivered at all hours of the night.

June 5, 1833.—48-tf.

MERCHANT TAILORS' FASHIONABLE STORE.

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons.

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5. 1833.--48-tf

Bloomington, Indiana FEMALE INSTITUE,

Conducted by Mr. Perring.

IN this establishment the most careful instruction will be given in every branch of a useful and ornamental Education. It is the anxious desire of Mr. P. to direct his constant efforts to the firm establishment of his pupils in the principles of the various branches of Education; to the cultivation of a taste for useful learning and science by exercising the understanding and judgment; to the promotion of improvement, by a system of familiar reading and conversation, (for which purpose a valuable library is provided,) and to the formation of habits of order and diligence, sustained by mildness and persevering attention.

The course of Instruction will include the English and French Languages, with a correct, grammatical knowledge of each. Arithmetic in a manner calculated to insure practical utility; Writing in the various hands, Geography and Geographical Drawing, History Natural Philosophy, English Composition and Rhetoric.

TERMS.

General English Education,	16	Dollars per annum.
French,	16	do.
Music,	20	do.
Drawing & painting in water colors	16	do.
Do. in Crayon and Oil,	20	do.
Short hand,	3	the course.

Each session will be of the same duration as at the College, the Summer of 4 months, commencing the first Monday in June, the Winter, 6 months, beginning the first Monday in November. Recesses during the months of May and October.

The Interrogative system is made the basis of instruction, and particular attention paid to Parsing, Orthographical, Syntactical, Historical, Geographical Exercises, etc.

From the experience Mr. P. has acquired under members of the Royal Academy in London, and the highly respectable references he is enabled to give as to his success in teaching, he hopes to obtain that encouragement he thus presumes to solicit.

References are permitted to the President and Faculty of Indiana College; Dr. Maxwell, President of the Board of Trustees; J. B. Whitecombe, Esq. Bloomington; and Gen. Howard, Rockville.

Boarding may be obtained at from a Dollar and a quarter to Two Dollars per week.

May 29th 1832.—47-3t.

Commercial & English School.

Masonic Hall, Lexington, Ky.

YOUNG Gentlemen will be received at the above School on Monday, 13th May, and classically instructed in a finished English Education; comprising as well the initiatory branches for a Junior Class in reading, writing, and Arithmetic, as also the higher pursuits of History, Geography and the Sciences. A correct style of reading in the British Classics will be particularly attended to, and every effort used to inculcate a knowledge of Grammatical Composition, in order to qualify the young mind for the general business of life, and impart a true taste for study in the most approved authors.

G. B. WHITE,
From the University of Cambridge, in England.

☞ For terms apply as above, or at his residence, South Corner of the Court House Square.

Lexington, Ky. May 8, 1833—44-6t.

NEW GOODS FOR 1833.

JAMES G. M'KINNEY & CO.

ARE now receiving their first supply of SPRING AND SUMMER GOODS, consisting of all articles necessary for this market: Such as very superior Cloths and Cassimeres, all colours, a great variety of Goods for Summer wear for men and boys, painted Muslins, Calicoes, Ginghams, Silks, fancy Hankerchiefs, Colerain Linen of extra quality, &c. Also a general assortment of Hardware, Groceries, &c. which as usual, will be sold at a small advance to purchasers to sell again. We invite their attention.

Lexington, April 24, 1833—42-tf.

DOCTOR PINCKARD

RESPECTFULLY offers his professional services to the citizens of Lexington, and neighborhood. He has, since graduating in 1826, with the exception of the last six months, been constantly engaged in the practice of Medicine in Kentucky, Ohio, Indiana and Mississippi.

Office, Short-street, next door to the office of Oliver Keen, Esq. Residence, Constitution-st. near the dwelling of M. Kennedy, Esq.

All professional calls promptly attended.

Lexington, May 7, 1833—44-6t.

The Hygeian Vegetable Universal Medicine of the British College of Health, London.

THE very increasing demand for The *Hygeian Vegetable Medicines* of the *British College of Health*, has induced the Agent for Kentucky to obtain an ample supply, by which he will be enabled to extend its beneficial influence to many of the principal towns of this State. The high character this invaluable Medicine has acquired in nearly every State of the Union, is now firmly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience; it is therefore sufficient to say, that the Hygeian Medicine only requires to be persevered in. Innumerable are the cures it has effected in consumptions, dyspepsia, fevers, ague, indigestion, cholera, inflammations internal or external, mercurial diseases, billious and nervous affections, all diseases of the liver, yellow fever, gout, rheumatism, lumbago, chronic pains, feminine obstructions, tie-doloreux, dropsy, St. Vitus' dance, epilepsy, apoplexy, paralysis and palsy, jaundice, scarlet fever, asthma, gravel, piles, strictures, scrofula, and all diseases of the blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale, at the store of Mr. J. Tilford, or of Mr. White, Agent for Kentucky, at Mr. G. Adams' Store, Court House square, Lexington.

Price in boxes according to size, $1. $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

Lexington, April 9th, 1833.—40-tf

Splendid Cloths & Cassimeres.

DRAKE & FRAZER,

No. 76, Main-Street, Lexington, Kentucky.

ARE are just receiving a large and splendid supply of FASHIONABLE GOODS, suitable for the present and approaching season,

AMONG WHICH ARE

Super Blue, Black and Polish Mixed Cloths; Auburn, French, and German Browns; Invisible and Olive Greens; Mulberry, Claret, and Olive Browns; Single and Double Milled Cassimeres, of the most fashionable colors; Superior French Bombazines; Fashionable Striped Nankeens and Drillings; Gum Elastic Silk and Net Suspenders; Silk and Cotton Half Hose; Superior Gloves, Stocks, Shirt Collars, Cravats, and Pocket Handkerchiefs; Fine Linen Ready Made Shirts and Shirtees; a large supply of Fashionable Vestings; Walking Sticks and Umbrellas; Visiting Cards, and Curls; and a variety of fancy articles, which we hope our friends will call and see; and intend selling them low for cash, as they have all been purchased by one of the concern who has just returned from Philadelphia and New-York.

Latest Fashions Just Received.

☞Our work shall be executed in the best and most fashionable style.

Lexington, March 27—38-tf.

NEW GOODS.

THE Subscriber has just received and opened at his Store, on Upper Street, near the Market House, a new and handsome assortment of

FALL AND WINTER GOODS,

Selected from Baltimore and Philadelphia—which he offers on moderate terms; among which are the following articles to wit:

Children's Shoes, assorted—Children's Dolls, assorted—Musical Harmonicans—Superior Blacking, by the dozen or box—Almonds, Raisins, Citron, Candies, Lickquorish, &c. &c.

Cash or country produce taken in exchange.

WILLIAM TUCKER.

Lexington, Ky. October 10, 1832.—15-tf.

NEW AUCTION *And Commission Store.*

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18-tf.

HATTING BUSINESS.

JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, **WILLIAM TOD**, Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business.

S. & T.

Lexington, October, 31, 1832—18-1y.

NEW GROCERY AND PLANK YARD

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf.

ECONOMY.

WE have on hand and offer for sale the NEW PATTERN

COOKING STOVE.

This Stove stands *unrivalled* as one of the greatest labour and wood saving apparatus that has ever been invented. They are constructed to occupy little space and will do all kinds of Cooking, such as *Boiling, Stewing, Roasting, Baking, Frying, &c.*; and all be done at the same time, and with such a saving of wood that the price of a stove would be saved in a short time.

Those disposed to economize in this way are requested to call and examine the Stoves, whether they wish to purchase or not. Reference can be given to a great number now in use for proof of their utility; and stoves can be furnished of different sizes, to cook for from 30 to 200 persons.

We keep also a large lot of 10 *Plate and 7 Plate Stoves, large and small; Franklin Stoves, large and small*, beautiful patterns. With a number of *Fancy Stoves and Coal Grates.*

With all kinds of BRASS Knobs, Fenders, Shovels and Tongs, Bellows, Andirons, &c. &c.

STEPHENS, WINSLOW & STEPHENS.
Main-Street, Lexington.

Nov. 14, 1832—20-tf.

DOCTOR CHALLEN,

HAVING returned from Cincinnati, where he has been engaged in the practice of Medicine nearly six years—offers his services to the citizens of Lexington, and its vicinity, in the various departments of his profession.

Office near the corner of Main and Spring streets, adjoining the residence of his father, William Challen.

Nov. 21, 1832—21-tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—*Two Dollars*, if paid in advance, or within the first six months,—*Three Dollars* after the expiration of the year.

☞Arrearages must be paid before the paper can be discontinued.

☞Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞All communications must be post paid, except letters from Agents remitting subscriptions.

☞All Postmasters, who are so obliging as to act as Agents shall have the paper sent to them without charge.

☞Advertisements inserted at the usual rates.